ARCHIVES
BV
4070
.W53
1930

CLIFFORD E. BARBOUR
LIBRARY

Digitized by the Internet Archive
in 2011 with funding from
LYRASIS Members and Sloan Foundation

http://www.archive.org/details/westernscrapboo192930wmts

This binder now holds
three issues of The
Western Scrapbook,
each with its own
Table of Contents.

Wm T. Swaim, Jr.

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

LIBRARY OF
Western Theological
Seminary
PITTSBURGH, PA

T H E W E S T E R N S C R A P B O O K

Vol. I, No. 1

December 13, 1929

EDITED BY

Wm. T. Swaim, Jr.

PUBLISHED BY

Y. M. C. A. Publicity Committee
of the
Western Theological Seminary:
Prof. Gaius J. Slosser
James Potter, '30
Charles Doudna, '31
Samuel Regester, '32
Wm. T. Swai m, Jr., Chairman, '31

FINGER TYPING COMPANY
Suite 217
828 Ridge Avenue
Pittsburgh, Pennsylvania

ARCHIVES
BV4070
W53
1930

T A B L E O F C O N T E N T S

PART 1
EDITORIALS 1

The Scrapbook..... 2
Shall We Quote?..... 3
Smoking..... 4
Miscellaneous..... 6

PART 2
SEMINARY EVENTS 8

Junior Reception Banquet..... 9
Dr. Mackenzie Anwers Dr. Barnes..... 10
Induction of Dr. Slosser..... 11
Presbyterian Banner Notes..... 12
Athletics..... 13

PART 3
FROM MY TREASURIES 14

In Memory of Dr. Sleeth..... 15
The Studious Life..... 21
Mother....Success....Miscellaneous... 22
A Prayer for Radicals..... 23
Letter from John S. Hemphill..... 24
Poems..... 25
Ludicrous..... 27

PART 4
CONTRIBUTIONS 28

Disappointment: Lee Shaeffer..... 29
Do Dreams Come True?:Lee Shaeffer.... 29
The Dying Man: Ben Juren..... 30
Thots of Youth in Pittsburgh: L.Sweet 31
[redacted]..... [redacted]
The Needs of the Mission Fields..... 37
[redacted]
Why a Filing System and How?:D.Davis. 45
On Chang K. Song: editor..... 48
My Flower: editor.. 50
Sand: editor..... 51
Preacher Recommends Hoboing: editor.. 52
Advertisement..... 53

49125

PART 1

EDITORIALS

THE SCRAPBOOK

December 12, 1929 marks the beginning of what is hoped will become a lasting tradition at Western Seminary. It is the day on which the first issue of The Western Scrapbook appeared.

The editor and others have long felt the need of open forums or a student publication of some kind. The former seemed out of the range of possibility because of the fact that we never all have spare time at the same time. The credit for the idea of a scrapbook must go to Mr. George Budd, '32, who mentioned that there was a scrapbook in one of the institutions he attended.

On November 12 the Executive Committee of the student Y. M. C. A., at a prô re nata meeting voted unanimously to accept the proposal of the chairman of the Publicity Committee and to also intrust to the Publicity Committee the duty of publishing The Western Scrapbook each month of this school year, all particulars and details of the publication being left to the editor.

The purposes of The Scrapbook are: to stimulate thought; to give needed practice in constructive work of a literary character; to aid us in getting better acquainted with each other; to furnish a means of broadcasting news and views; to preserve student opinion; TO RECORD STUDENT LIFE; and to give us the opportunity of learning from the experiences of others.

It is hoped that at a later date the best articles will be permanently bound, and perhaps submitted to magazines that have circulations larger than that of The Scrapbook. Any son or relative of Western may submit articles on any subject whatever. The editor reserves the right to accept, edit, or reject material.

The Scrapbook is not to degenerate into a scandal sheet, nor is it to be the official organ of a few Nicodemian "pious nimcompoops" (thank you for that phrase, Dr. Farmer!), who are afraid lest something might be said which might possibly offend someone slightly. We are all Christian gentlemen and fellow-seekers after truth. None of us, Professors least of all, claims to be perfect or infallible. This publication will be carried on in the spirit of brotherly love or not at all.

No one need fear anyone else. The fact that three of our Professors were chaplains in the World War need have no influence in the direction of causing pacifists to refrain from writing what they think. Some of the Professors smoke; but each of us is entitled to his own opinion of smoking. The Professor's opinions of students are not formed from articles in The Scrapbook. Even if they were, honesty and truth are the first considerations, regardless of reputations, elected offices, scholarships, fellowships or prizes.

Nor should any other reason or excuse keep anyone from feeling perfectly free to submit articles. All the articles in this issue--and other articles as well--were solicited. But it is hoped that henceforth students will consider it their duty to submit, not one, but many articles. And this applies to Professors as well. The Scrapbook can succeed only in proportion to the spirit of cooperation that is manifested.

A Senior admitted that ~~xxx~~ modesty was the reason he refrained from submitting anything. Such a spirit will never push a man very far in the ministry. A person has to push himself through this world; everybody else is busy pushing his own self. The successful minister must be

outspoken and eager to make himself heard.

Maybe you argue that if you build a new kind of mouse-trap, or do any other worthwhile thing, the world will make a beaten path to your door. Maybe it will, but you'd better not rely too much on that philosophy. A minister is his own press-agent. The sooner we learn this, the greater will be our progress when we actually begin our active ministry

The Scrapbook is a publication of the students, by the students, and for the students. Please diminish the editor's worries by submitting unsolicited articles on any subject under, or in, heaven.

Due to the rapidity with which articles were not submitted for this first number of The Scrapbook, it became absolutely necessary for the editor, in desperation, to use a great amount of material that was written by men of his own name, in order that The Scrapbook might have a respectable inauguration, at least in size. If other articles are submitted, the name of Swaim will not appear so conspicuously in later issues.

The Western Scrapbook is the property of the Seminary Library. It will be deemed a Reserve Book, which can be taken out over night and week-ends.

Your suggestions, criticisms and contributions will be greatly appreciated.

SHALL WE QUOTE?

My chief criticism of the sermons that have been delivered this year by Seniors and Middlers is that we do not quote enough, or even at all, from the great store-house of beautiful, helpful, pithy, inspirational, awe-inspiring thoughts that have found expression in--and have made--literature.

No doubt, one of the reasons for this deficiency is the comprehensiveness of the students' ignorance of literature--it just takes it all in. Of course, we all graduated from college, and some of us majored in English Literature, but still Dr. Mackenzie once (at least) deemed it expedient, after giving a Latin quotation, to say, "Gentlemen, that was Latin!". He was kind enough to clothe his explanation in his usual spirit of "jollification", but we wonder what he thinks of us, and if he does not have sufficient evidence that we are more or less strangers to great literature.

Another reason is the haphazard way some students have of noting quotations, if indeed they note them at all, when both the student and the quotations come to light. We cannot recommend emulation of all of Mr. Dalton Davis' habits, some of which smack of bachelorhood, if not of elderly maidship, but one habit we do recommend most heartily is the manner in which he has filed everything so systematically. Why shouldn't every one have a card-index for noting quotations, clippings, etc.? In seminary we are forming habits that will last, fortunately or otherwise.

Another reason is that quotations are not utilized, even if known and located. From persons other than students we have recognized some idea that we were not supposed to know were quotations. It is far better to

"pad" a sermon with quotations than to be guilty of plagiarism. Surely the students know more quotations that have been given this year in homiletical exercises.

When approached on the subject some said that it is not wise to use quotations. These and others are best answered by this two-weeks old entreaty from the lectures of the renowned Dr. Curtis of the Graduate School of Theology of Edinburgh: "Use quotations from the poets". He also added that "one poet is worth ten theologians".

Nearer home than Scotland, it may be noticed that our Professors quote a great deal. One of the secrets of Dr. Mackenzie's ability to amaze us is his use of ascribed quotations of profound thoughts. Kindly take notice of the percentage of his material that comes from other great men directly; then "go and do thou likewise", svv.p.

Dr. Mackenzie once informed a class that he never quotes a book that he has not read. Of course, there are ways of getting second-hand quotations, but we should not let such easy roads to success have any kind of sinister effect upon our initiative to secure first-hand quotations. One can hardly understand isolated quotations; often the context is only too illuminating. Someone said (and I am reminded of the value of noting the earliest known owner of a thought), "Next to the originator of a great saying is the first quoter of it".

We are all included in one of three groups of people. It is said that "the truly great never quote". I place only Jesus in this group, tho even He was not wholly original in His material. Shakespeare can almost claim fellowship with Jesus here. Shakespeare was original in his treatment, at least, though we heard of a woman who began reading Shakespeare and was surprised that he used so many common quotations! "Men next to the greatest quote a great deal" for obvious reasons. "Little men quote no one". Since the minister of the Gospel is essentially a student, a member of the intelligentsia, one of the literati, it is treason to our Cause to remain self-admittedly in the first group or actually in the third.

SMOKING

One of the liveliest topics of conversation and debate among the students is whether or not a minister or theological student should smoke. (I once asked a girl if she cared if I smoked and she told me she did not care if I cremated--now I wonder). Call me puritanical if you like, but I believe that a minister should not smoke. This is the opinion of not of a Puritan, but of one who smoked until he came to seminary.

The chief objection to the ministers' smoking is not the inevitable injury to his own body, but the psychological effect on other people. Smoking diminishes the respect of certain people for the minister. Some people, and they are not all "saints long overdue in heaven", idealize the minister, not only countenancing a double standard of morality for men and women, but a triple standard for men, women and preachers. This ought not to be so. However, the standard of the minister should not be lowered to that of men or even that of women. The lower standards should be, in the ideal, raised to the highest. Cer-

tainly, the way for us prophets of the Kingdom to realize our Ideal is not to lower our own standard but to seek to elevate that of others. Apperson can hardly do anything that is devoid of influence on other people. And all eyes are turned on the minister. Any little thing that he does will be magnified, and the "legend will grow". The minister has more influence in a community than any other person--if he is the right kind of minister. To some people the little sin of smoking is one of the worst of evils. Because there are such people in the world the minister should refrain from smoking in public. People are not given to keeping their opinions of the ministers in secret. Even if the view of such people is wrong, the view is there and the minister has to abide accordingly, whether he wishes to do so or not.

The older a person is the more he will object to the ministers' smoking, generally speaking. The older ones who themselves refrained from smoking because of religious convictions could certainly have very little respect for the minister's brand of Christianity which permits smoking even in his own life.

Many of those who do smoke would prefer that the minister remain better than they are. Of course, the young people want the minister to smoke, even on the way to church. If the minister smokes why can't they? Think of the futility of a parent's trying to keep a child from smoking if the child can retort "The preacher smokes"! The chance to say this weakens the child's respect for the parents and the parents' respect for the preacher. This consideration in itself seems sufficient reason why the minister should refrain from smoking. If I thought that my smoking ever paved the way for a youth to be allowed or stimulated to smoke, it would be with difficulty that I could pray with him if he became ill from a disease to which smoking helped lead him by lowering his vitality and resistance. I understand that many doctors will not take cases of pneumonia where the patients are smokers of cigarettes. I think I would have to ask the patient described to pray for me.

There is no question as to the fact that smoking injures one's body. There are examples in this seminary, as some of the basket-ball players have noticed. The fact that smoking makes the beginner desperately ill is proof enough that smoking injures the body, beginning with the digestive system. Subsequent smoking does not produce illness so directly, but all may rest assured that in the end Nature will collect for all maltreatment of our bodies. Almost everyone who smokes admits that it has an injurious effect upon him. Someone said, "a cigarette is a little bit of fire at one end and a fool at the other". It's interesting to compare the kinds of people who are called fools, especially the kin in the Old Testament.

I could not imagine Jesus or any of His twelve smoking, [redacted]

What is injurious to most people can hardly be beneficial to any. Why should a man smoke, anyway? ([redacted]). There is no argument in favor of smoking except the semi-thrill that comes from indulging in any of the so-called drugs. One doesn't have to smoke to be sociable; why not make the other person refrain from smoking to be sociable with you? Many smoke for the companionship therein; but certainly that is no good bed-fellow, and it would be terrible to know that one's self is not a sufficient companion and that a cigarette can supply what his soul cannot.

"If any man would follow Me, let him deny himself, and take up his cross and follow me". "Avoid the very appearance of evil". Be not conformed to this world..." "Blessed are the pure in heart, for they shall see God". "Come ye out from among them, and be ye separate." One's body is the Temple of Almighty God. "BE YE THEREFORE PERFECT..."

WANTED: A MASTER-KEY

All great men, and some others, have eccentricities. One thing that is so common among the students that it hardly deserves the appellation "eccentricity" is the custom of leaving one's key in his locked room. This often happens when neither one's room-mate nor the janitors can be found. We need a master-key in the possession of one of the students, preferably the president of the student body.

Dalton Davis locked himself out of his room one midnight and had to sit in the parlor and read a book all night. He was lucky to have a book with him--this is not evidence that students ever premeditatively lock themselves out of their rooms. We do not object to Davis spending so much time with his books, but we do need a master-key.

Often, especially on Sundays, the janitors cannot be found; and we are forbidden to disturb them after 8:00 P.M.--if indeed it is possible to disturb them. Anyway, our great difficulty would be entirely non est if one of the students possessed a master-key to all the rooms. Five people already have keys to our rooms; at least a half dozen should have them, we think.

A REQUEST

Students are requested to visit the Seminary office only in the afternoons between the hours of one and three. And as a matter of courtesy we should knock before entering the office. However, it is not necessary to wait for an answer from inside, as this is not easily communicated so that it can be understood. One should always announce his approach to the door that secludes another.

WANTED: SONGS AND YELLS

There are many frivolities of college that are conspicuously lacking in Seminary, for which we are glad. But, since we stoop to the atavism of having a basket-ball team, it behooves us to have the worthy allies, such as songs and yells. There is a great deal of spirit manifested at the games; what we need is a system which will capitalize the spirit.

We can testify to the beneficent effect of the "still, small voice" along the side-lines, but some need more than that and others do not even have that.

We suggest that the President of the student Y.M.C.A. appoint a committee of musicians to act in the capacity of judges in selecting songs from those that will be sent in under the proper stimulus. Of course, in the end, as with our canon Scripture, public opinion will decide which is worthy. It may may be that one of the songs would later be cherished so much that it could be officially adopted as the Alma Mater, which could be very appropriately sung at the monthly Y meetings, parties, games and other occasions.

We see no reason why we should not have an Alma Mater song. Those we already know are very dear to us. Trader Horn said, "Touch the soul with music and they'll believe the words". We already love Western, but we would like to express our love in songs and yells.

HEBREW EVERY OTHER DAY

Our schedule provides for three classes of Hebrew for the Juniors on the last three days of the week. Would it not be better to have Hebrew every other day, beginning on Tuesday? Psychologists recommend spaced study as one of the chief factors in memorizing. And Juniors will heartily agree that there is not sufficient time to study Hebrew under the present arrangement. If Hebrew came every other day, then the Juniors and the optimistic upper-classmen (some of whom had hoped that Hebrew would not be required for graduation a couple of years after they entered seminary) would have at least two days to study each lesson.

It is amazing how much Hebrew one person can forget between Saturday and Thursday. A continual, if not continuous, study of Hebrew would alleviate Dr. Cuhley's grief.

IN EXPLANATION

The above criticisms might lead some people to think that the editor thinks that Western Seminary is a very poor place to be. On the contrary, he thinks that this is the best seminary in the country, else he would not be here. He agrees with Pres. J. Ross Stevenson who, according to one of our Professors, said that Western Seminary now has the strongest faculty of any American seminary. The two graduates of Western from last year's class who went abroad to study both agree that Oxford and Edinburgh faculties are no better than that of old Western.

Furthermore, Western seems to have the cream of theological students, according to several who have been elsewhere. We have fine buildings—everything is almost ideal. The few suggestions mentioned above in these editorials come from a heart that is zealous for Western, and from a person who craves to do everything possible to unfurl her banner, and gain the recognition that she deserves.

I WAS WONDERING

Why some students are never seen in the Library.
Why we are ignorant of the achievements of most of the men whose portraits adorn the walls of our chapel.
Why we, as Juniors, considered it a duty to go to chapel, while we now esteem it a privilege.
How one could express Jim Henry's appreciation of Uncle Sam's Special Delivery service on Sundays.
~~It is unethical for a Professor to force me to read at least one book during the two weeks' celebration that is seen to follow.~~

CONFUSION: UNAVOIDABLE AND AVOIDABLE

From a reliable authority we learned that one day last year Dr. Mackenzie was seen walking around and around the circular corridor on the second floor of the dormitory. An approaching student was asked how a person could find his way down stairs. It is easy to understand how a visitor could get confused in the corridor on the second floor, but it is not so easy to see how Shockey, a resident of the dormitory, can confuse the second and forth floors so often.

The editor expresses his deep appreciation for everything that has been done by others in making this issue possible.

WANTED: several typists who will volunteer to type part of succeeding issues of The Scrapbook.

PART 2

SEMINARY EVENTS

Junior Reception Banquet

Friday Evening, October Eleventh
Nineteen hundred twenty-nine
Six-thirty o'clock

Menu

Grape Juice
Boullion

Creamed Chicken
French Fried Potatoes

Buttered Peas Salad

Olives Sweet Pickles

Rolls Butter
Coffee

Ice Cream Cake
Mints

Program

Welcome - - Eugene Barnard

Response - - G. Mason Cochran

Greetings - - Pres. Kelso

Quartette

Address - The Rev. Thos. C. Pears

Quartette

Student Executive Committee

Eugene Barnard - - - President
James R. Henry - - Vice-President
Ross Paden - - - - Secretary
Dalton Davis - - - - Treasurer
Ray Walter - - Devotional Chairman
Arthur Walter - - Athletic Chairman
William Swaim - - Publicity Chairman
Clair Berryhill - - Social Chairman

(Two members to be elected from the Junior Class in November)

THE PITTSBURGH PRESS

LETTERS FROM READERS

Dr. Harry Elmer Barnes Is Taken To Task For 'New Religion'---Arguments Are Old

DOCTOR HARRY E. Barnes claims to have discovered a new religion. Such a claim demands strong reasons. Until such reasons are forthcoming the public is justified in adopting a Gamaliel or Gallio attitude towards his views.

I confess that I read the report of his speech with no little expectancy. As I read, however, I said: "This does not look new, and it does not seem to be a religion."

His address was intended to be instructive and explanatory, but from the report it seems to have been denunciatory and destructive. He classifies modern religion as fundamentalism and modernism, and both as dead and dying. In all probability these parties will not be greatly perturbed. Though he considers them dead of dying, he seems to believe in practice at least in punishment after death.

Bishop Butler informs us that in his own age many people thought that Christianity was so dead that it was not worth even discussing it. Then came Whitfield and Wesley.

Schleiermacher in Germany thought the same thing 60 years afterwards, and Christianity is not quite so dead as he thinks.

Doctor Barnes would evidently like to revive the theory that the very existence of Jesus is a myth, and he finds fault with the gospels for their repetitions. This exploded view is not new—it is as old as Dupuis and Volney, and as modern as W. B. Smith and Doctor Brandes.

Doctor Whately once produced a small work, proving that Napoleon Bonaparte was a myth. It was cleverly done, but it had one damaging fault—it was not true.

Leaving Doctor Barnes' denunciations and destructions, let us look at the foundations of his new religion. As far as I can make out, they are two—first, what he calls science. Now it is obvious that a general word like science needs explanation. What science does he means? Science is not a unequivocal term—does he mean physical science, or biology, or psychology, or his favorite sociology?

Is it true that science has destroyed religion, in any sense of science that you take? It is simply not true and the claim is not new.

A sufficient practical reputation is found in the simple fact that many scientists, as famous as Doctor Barnes, would simply be ashamed of agreeing with him, and would count his utterances as obscurantist.

His other basis is materialism. When death occurs the brain stops, he say. That may be a truism or a triviality. I suppose he means that there is no immortal part in man—if so, it is neither now, nor as many pschologists would hold, true. Doctor James Ward and Doctor McDougal would certainly dispute its truth. Doctor J. S. Haldane is, I fancy, as good a scientist as Doctor Barnes, and he simply cannot believe it.

Has Doctor Barnes any new light since Buchner and Haeckel? They were quite as dogmatic as he is, and they are dead. Has he considered the consequences of materialism, or does he disdain consequences?

Doctor Barnes cannot be both a materialist and an agnostic. He must, if he is to be intellectually consistent, choose between them. Neither is new.

"It is a curious thing," said Huxley, "that I find my dislike to the thought of extinction increasing as I get older and nearer the goal. It flashes across me at all sorts of times with a horror that in 1900 I shall probably know no more of what is going on that I did in 1800. I had sooner be in hell a good deal, at any rate in one of the upper circles, where the climate and company are not too trying." John Stewart Mill and Herbert Spencer got even worse. Mill confesses to the permanent value of religion, enlightening the feeling of total separation, and Herbert Spencer confesses that he cannot think of how infinite space came into existence without God, and that the atheistic view produces in him a feeling from which he shrinks. Agnosticism is a state of unstable equilibrium—you cannot base religion on it, and you cannot base social justice on it.

Doctor Barnes has not use for Christianity, because it is against socal justice, or indifferent to it. In his view it is wholly concerned with rewards in the next life, a kind of eternal fire insurance. Doctor Barnes should know better than this, and surely does know better.

When Doctor Barnes gives us a better program of social justic than the parable of the Goo Samaritan, or "Thou shalt lov thy neighbor as thyself" or the Golden Rule, men will gladly listen to him. We rejoice, however, in his passion for righteousness, but to get and keep the dynamic for this passion, and to fill it with a purpose and content, he may soon discover his need of religion in a bigger sense than revived Comtianpositivism.

I cannot see that this gospel is either new or a religion, and I need more evidence than Doctor Barnes has given to believe that it is true.

DONALD MACKENZIE.

LIBRARY OF
Western heological
Seminary
PITTSBURGH, PA

INDUCTION

of

The Reverend Gaius Jackson Slosser, Ph.D., F.R.Hist. S.

into the

Chair of Ecclesiastical History and History of Doctrine

The Western Theological Seminary

of the

Presbyterian Church

in the

United States of America

First Presbyterian Church

Pittsburgh

Monday, November 18, 1929, 11 A. M.

ORDER OF SERVICE

The Rev. George Taylor, Ph.D., D.D.
President of the Board of Directors, presiding

Organ Prelude: Processional

Hymn 378—Onward, Christian soldiers

Scripture Lesson
Ephesians 2:13-22

The Subscription
By the Professor Elect

Prayer of Induction
The Reverend Stuart Nye Hutchison, D.D.

Charge to the Professor
The Reverend Hugh Thomson Kerr, D.D., LL.D.

Hymn 225—When I survey the wondrous Cross

Inaugural Address
The Reverend Gaius J. Slosser, Ph.D., F.R.Hist. S.

Hymn 304—The Church's one Foundation

Benediction

Organ Postlude

Precentor
The Reverend Ralph K. Merker

FROM THE PITTSBURGH PRESS

SEMINARY CHAIR TO BE FILLED

Dr. Gaius J. Slosser to Be Inaugurated Monday in Downtown Church.

Rev. Dr. Gaius J. Slosser will be inaugurated to the chair of ecclesiastical history and history of doctrine of Western Theological Seminary, at a ceremony to take place Monday at 11 a. m. in First Presbyterian Church, downtown.

Slosser.

Dr. Slosser has been filling this chair as assistant professor and professor-elect since September, 1928. Previous to that time he had traveled extensively in various countries and mission fields and had followed intensive study in King's College of London University, leading to the degree of doctor of philosophy.

Dr. Slosser is a native of Ohio and holds the bachelor of arts degree from Ohio Wesleyan University and the degrees of bachelor and master of sacred theology from Boston University. He saw important service as a chaplain in the World War. Having spent the early part of his ministry as pastor of important Methodist Episcopal churches in Massachusetts, in 1927 he was a delegate from the Methodist Episcopal Church to the world conference on faith and order at Lausanne, Switzerland. It was at this conference that friends and directors of Western Theological Seminary became acquainted with him, this acquaintance resulting in his call to this noted chair in the Presbyterian Theological Seminary.

Rev. Dr. George Taylor, Jr., of First Presbyterian Church, Wilkinsburg, president of the board of directors of the seminary, will preside at the inauguration ceremony. Rev. Dr. Stuart Nye Hutchison of East Liberty Presbyterian Church will read the Scripture and offer prayer, and Rev. Dr. Hugh Thomson Kerr of Shadyside Presbyterian Church will give the charge. Dr. Slosser's inaugural address will follow.

All the ministers' meetings of every denomination in Greater Pittsburgh will be adjourned to permit members to be present at this inauguration. In addition, there will be representatives of other educational institutions. The entire service will be open to the public. There will be an academic procession preceding the service.

Dr. Slosser is the author of the book entitled "Christian Unity, Its History and Challenge," which has been published and widely sold on both sides of the Atlantic.

Western Seminary Opening

The public is cordially invited to be present at the opening exercises of the Western Theological Seminary, Pittsburgh, to be held Wednesday, September 18, at 10:30 a. m., in the Assembly Room, Swift Hall. Rev. Selby Frame Vance, D.D., LL.D., Professor of New Testament Literature and Exegesis, will deliver the address, taking for his subject, "Some Problems of the Minister." New Students will be enrolled on Tuesday afternoon, September 17, at three o'clock, in the President's office.

SEPT. 26

Opening of the Western Seminary

The public exercises in connection with the opening of the Western Theological Seminary were held in Swift Hall on Wednesday morning, September 18. The opening address was delivered by Rev. Selby Frame Vance, D.D., LL.D., the head of the New Testament Department. The subject of his address was "Some Problems of the Minister." Professor Vance dealt with the intellectual difficulties which a minister meets among the thoughtful, educated members of the church, and indicated how necessary it was for young men to grasp these problems so as to be able to explain them to the satisfaction of serious inquirers. A large audience, almost taxing the capacity of the chapel, listened to this illuminating discussion of a vital problem. On the opening day the total registration of new students was 34, and a few more are expected to register. The total enrollment for the year will run approximately the same as that of the last session. President Kelso announced that the faculty proposed to hold a memorial service for Professor George M. Sleeth, who died June 15, and stated that due notice will be given of the exact date of this service later on. He also announced the serious illness of Rev. Chas. A. McCrea, D.D., instructor in New Testament Greek. All the other members of the faculty are at their posts, and the work of the seminary is in full progress.

OCT. 3

Western Seminary Notes

The Seminary started off in the regularly unusual manner. The Juniors are still wondering where the campus is and when they will have to line up to pay their bills. Many of the students have already found employment as pastors, stated supplies, pastor's assistants, young people's workers, social workers and teachers of Bible classes. Any minister or church who is in need of workers should communicate with Dr. Chalfant.

Dr. Mackenzie is teaching eight hours of theology each week in the Pittsburgh Seminary across the park from Western. We wonder when he finds time to keep his Hebrew, Latin, Greek, German, French and Gaelic in working order. Besides his regular courses at Western, Dr. Mackenzie is also teaching the three courses formerly taught by Dr. Snowden, who is missed not only by Dr. Mackenzie, but by all the students and faculty.

Dr. Farmer is giving some of his second semester courses this semester in view of the fact that he been granted a leave of absence for next semester. He is planning a trip to Europe.

Dr. and Mrs. Slosser have joined the P. F. M.'s (Proud Fathers and Mothers). Congratulations!

On October 7 a memorial service will be held for Prof. George M. Sleeth, who died last spring. Dr. Sleeth was an instructor in the Seminary for several decades. In fact, he was the teacher of three members of our present faculty. He did his work faithfully and well. "The path of a good man is indeed strewn with flowers, but they rise behind his steps, and not before."

OCT. 10

Western Seminary Notes

Prof. Elbert R. Moses, head of the Moses School of Expression and instructor in the Pittsburgh Seminary, has been appointed instructor of speech expression to fill the vacancy left by the death of Dr. Sleeth. Prof. Moses is earnestly devoting himself to the difficult task of convincing embryo-theologues that manner is more important that matter in sermonizing. Last week the viewing of the elongated parade that passed the seminary aided some of us in maturing our conception of the nature of wasted time. Also we realized anew the necessity of abolishing everything that smacks of the spirit of militarism. Consider the theological students, how they sleep not, neither do they spin (in automobiles); yet Solomon in all his glory was not as happy as one of these. But we also have our diversions and fun. A gregarious Tennessean is head of a matrimonial bureau, the purpose of which is to conscript "jeunes filles" for the semi-monastic students. Matches consummated this week officially terminate after the junior banquet Friday evening. Every Monday morning the Gospel Team is to have charge of the nurses' chapel service at the Presbyterian Hospital in order to promote good will between the institutions and to praise Him to whom both the hospital and the seminary are monuments, that thought which was stimulated by Carlyle's writing, "Institutions are but the lengthened shadows of men." "Bible inspiration is to be experienced not proved."—Dr. Farmer.

STINEK-

OCT. 17

Western Seminary Notes

At the conference hour last week Dr. Hugh T. Kerr inspired us with a discourse on public prayer, which, he said, is the most "delicate, difficult and dangerous" duty of the minister. At first we did not understand, but now we do. The reception given annually by the upper classmen and faculty members to the juniors was held in the form of a banquet on October 11. Some of the boys brought city girls, while others took advantage of the home talent. Eugene Barnard, president of the seminary Y. M. C. A., was a very competent master of ceremonies. To the president's hearty welcome to the juniors, G. Mason Cochran, president of the junior class, responded. President Kelso gave the address of welcome to the new upper classmen. Lufay Sweet, on behalf of the students, presented a silver spoon to Ruth Eloise Slosser, 30-day old daughter of Dr. Slosser. Music was furnished by the quartette composed of Messrs. Berryhill, Cochran and the Walters brothers. Rev. Thos. C. Pears, Jr., pastor of the Wavery Presbyterian church, was the speaker of the evening. After the banquet "open house" was held for the visitors. Some went away wondering if the bachelor suites always had that appearance you love to see.

OCT. 24.

Western Seminary Notes

At the conference hour last week Dr. Kelso spoke on "Some Practical Problems of the Minister." Among other great things he said, "We are all self-educated men." Many churches in this vicinity are taking advantage of the opportunity they have of securing Seminary students to conduct services each Sunday. For the last two Sundays nearly all the upper-classmen had preaching appointments. Any pastor or pulpit-committee that desires to receive, as well as to render service, is requested to communicate with the Seminary. The students have a mind to work. We welcome every opportunity to serve Him of whom the world was not worthy. We realize that we are not preparing to live—we are living now. The students are also available through the Gospel Team which renders service gratis to all who request it. We have men available for teachers in week-day schools of religious education, in Bible institutes, or as lecturers to young people on vital questions or as leaders in any kind of religious service. Communications should be addressed to Wm. T. Swaim, Jr., at the Seminary post office. All who took advantage of the matrimonial bureau are requested to make settlement immediately.—Wm. T. Swaim, Jr.

OCT. 31

Western Seminary Notes

Dr. Mackenzie, our professor of theology, conducted the weekly prayer meeting in the dormitory last Thursday. His subject was "The Faith of a Doubter." The devotional committee of the Student Y. M. C. A., under the chairmanship of Raymond Walters, arranges for the weekly meetings. As a further stimulus to the spiritual development the committee has made it possible for each resident student to have the opportunity of attending one of many small prayer groups each day. This is very creditable work, in view of the danger that confronts ministers of neglecting their own spiritual life because of the pressing duties that the offices of priest and prophet bring. The habits that we are forming now will not be soon forgotten. Sloan Whitacre left part of his "proboscis" at Presbyterian Hospital last week. Paul Nicastri is in the hospital suffering from internal trouble. Seven tonsillotomies have been performed on us there in the last year. The Seminary students are indeed grateful to the altruistic person who once endowed a bed for us in our sister-institution across the park. And we take this means of publicly thanking the authorities, doctors and nurses of the Presbyterian Hospital for the many services rendered. These may apply their skill and aid, but only God can heal.

Nov. 7

Western Seminary Notes 11-7

After President Kelso gave a series of lectures in Westminster church, Detroit, the early part of last week, he went on to Chicago to attend a meeting of the General Council of the Presbyterian Church. Sunday before last Dr. Mackenzie preached at Bryn Mawr, Pa. Dr. Vance represented Western at the centennial celebration of the Presbyterian Seminary of Chicago. We rejoice that this seminary can have such a celebration, though we are just as glad that we could have ours first. Our seminary was founded when Pittsburgh was in the "West," hence the origin of the name that has a different and beautiful connotation to us. One of our graduates who is now in the Post-graduate School of Theology at the University of Edinburgh, Scotland, writes, after enumerating some of the achievements of his professors there, "I would not have you think, though, that Western suffers by comparison. On the contrary, my respect for her has gone up considerably. There are no greater scholars anywhere." The president of one of the largest seminaries in the country is reported to have said that Western has the strongest faculty of any seminary in the United States. Many ordained ministers in this section are taking advantage of their opportunity to "listen in" on our class. Parking space is at a premium when Dr. Mackenzie meets his seminar class. Think this over: "To a trivial mind nothing is great; to a great mind nothing is trivial."—William T. Swaim, Jr.

NOV. 14

Western Seminary Notes 11-14

Our faculty, Senior class and some underclassmen attended the funeral of Rev. George M. Ryall, D.D., at Saltsburg, last Friday. For six years Dr. Ryall has been a director of our seminary. His passing comes particularly close to the students because he is the father of Howard Ryall, who is one of our Seniors and friends. Dr. Ryall's frequent visits to the dormitory will be sorely missed by more students than he knew. The passing of a friend is about the only thing that can make young Americans think of death—or of life. Some one said, "As life is to the living so death is to the dead." We hope that it is more than this. The reason Jesus wept at the grave of Lazarus might have been that he hated to call him back to this vale of sorrows. To those whose hearts are particularly grieved of the transition that caused another new-found joy we express our heartfelt sympathy and the assurance of our prayers. Especially do we sympathize with Howard, our schoolmate and pal, who is left to carry on the work which his father has thus far so nobly advanced. "For men to truly love they must have shed tears together."—Sabatier. Wm. T. Swaim, Jr.

NOV. 21

Western Seminary Notes 11-21

At our prayer meeting last Thursday, Dr. Mackenzie was referee in a timely discussion on "Peace." The dozen students who spoke were about evenly divided on the two main issues which were "May a Christian Go to War?" and "Is it ever justifiable to take a human life?" Twenty years ago such a discussion would not have taken place in any seminary. It is a certainly a hopeful sign when we see that theological students are meeting this great problem face to face and that so many are willing to cast their lot with Jesus who knew no compromise with evil, no divided moral allegiance, and no necessity of sin. One of the students spent a year in prison during the World War because he was a conscientious objector. The argument was remarkably free from the ill-will that usually characterizes meetings that deal with such vital subjects. At the monthly meeting of the Student Y. M. C. A. last week, Lufay Sweet and Mason Cochrane of the Junior class were elected to the Student Executive Committee. A new tradition has been inaugurated at Western. It is the monthly publication of the Western Scrapbook, the purposes of which are: to stimulate thought, to give needed practice in constructive work of a literary character, to furnish a means of broadcasting news and views, to preserve student opinion and to give the opportunity of sharing ideas. The Scrapbook will be temporarily bound in a loose-leaf, spring-back binder, which will be filed in the Seminary Library. Any son of Western may submit articles on any subject to the editor, who is also your correspondent. Last Monday we all went to witness the induction of Rev. Gaius Jackson Slosser, Ph.D., into the chair of Ecclesiastical History and History of Doctrine in our faculty. Wm. T. Swaim, Jr.

NOV. 28

Western Seminary Notes 11-28

All the upper classmen, except two, preached somewhere last Sunday. Those who do not have regular churches are on the preaching list. Last Sunday's appointments on the list were: Macdonald at Plum Creek; Gray, New Alexandria; Henry, Glenshaw Mission; Potter, Wildwood; Shaefler, Fourth Washington; Travers, Mt. Vernon and Sampson's Mills; Paden, Trafford; Weimer, New Paris and Gettysburg; Garnard, Worthington; Gardner, Valley View; Ryall, Apollo; Fogal, Brownsville First; Miller, Troy Hill, and Swain, Glassport and Liberty. Calls are distributed in rotation. Mrs. Heaslett, our dormitory matron, is in the Presbyterian Hospital. The seminary basketball team practices three times every week in the gymnasium which is located in the basement of the dormitory. Lee Shaeffer is proving himself to be a competent manager and coach. This year the team will probably be composed of Captain Paden, Henry, M. D. Berryhill, Shockey and Swaim, with good men like Barnard, C. Berryhill, Farace, the Walters brothers, Fogal, Sweet, Juren and Stoyanoff in seserve. Competition for positions is still very strong and positions will be in doubt all season. Last year the team enjoyed the most successful of recent years. With six veterans and some good new material Coach Shaeffer is seeking to make this coming year the most successful of all. However, he announced to the squad that that the first consideration is clean, Christian sportsmanship.

DEC. 5

Western Seminary Notes 12-5

The Thanksgiving vacation allowed many of the boys to satisfy their anticipation of a visit at home. For others of us it greatly enhanced our anticipation of the Christmas vacation. Some there are among us who can only look forward to summer vacations; while to others all vacations are unwelcome. Dr. Kelso spent most of the vacation at Drew Seminary in Madison, N. J., where he attended the Conference on Theological Education and the World Mission of Christianity. Dr. Breed leaves today to spend the winter in California. He has just finished giving his famous course on "Personal and Pastoral Evangelism." His classroom this year was crowded to the limit—there's a reason. He lectured to us at recent conference hours on "Real Preaching' 'and "The Two Theories of the Ministry," one of which theories is professionalism.

PRES. SEMINARY OF CHICAGO CENTENNIAL CELEBRATION NOV. 7.

More than 100 individual speakers took part in the developing of the program of the three days. Professor Selby Frame Vance as he presided at the closing service thrilled the audience by saying he was the son of the "one and only student who in 1863 made it possible for the directors to hold possession of the seminary property, as there is a clause in the record of gift of this property that there must be a continuous conduct of the school. Dr. Vance's father was the necessary student, and Professor J. Leroy Halsey was the necessary teacher. He saw Dr. Mcclure in the audience and appologized to him for giving this vital incident. Dr. McClure advised him it could be found in his new book—a short history of the seminary. By the way, Mr. Curus H. McCormick has graciously made provision for each one of the alumni to receive a copy of this book with his compliments.

ATHLETICS

TECH PUT THIS IN THE PAPERS:

Opens Season Tonight.

Pittsburgh Tech will inaugurate its basketball campaign this evening, meeting Western Seminary on the latter's court. Coach Collier has assembled a clever team and is well fortified in every position.

AND HERE IS WHAT WE PUT IN:

Western Tops Tech.

DEC. 6, '29

Last night the fast team of Western Theological Seminary defeated the team representing Pittsburgh Tech by the overwhelming score of 52 to 13. Swaim and Shockey were the high scorers with nine field goals each. The lineup:

W. Seminary—52		Pitts. Tech—13
Swaim	F	Golvash
Shockey	F	Chorba
Henry	C	Hogan
Paden (C)	G	Criet
M. Berryhill	G	Shoals

Substitutes: Western: Sweet, C. Berryhill, Farace, A. C. Walters.

PART 3

FROM MY TREASURIES

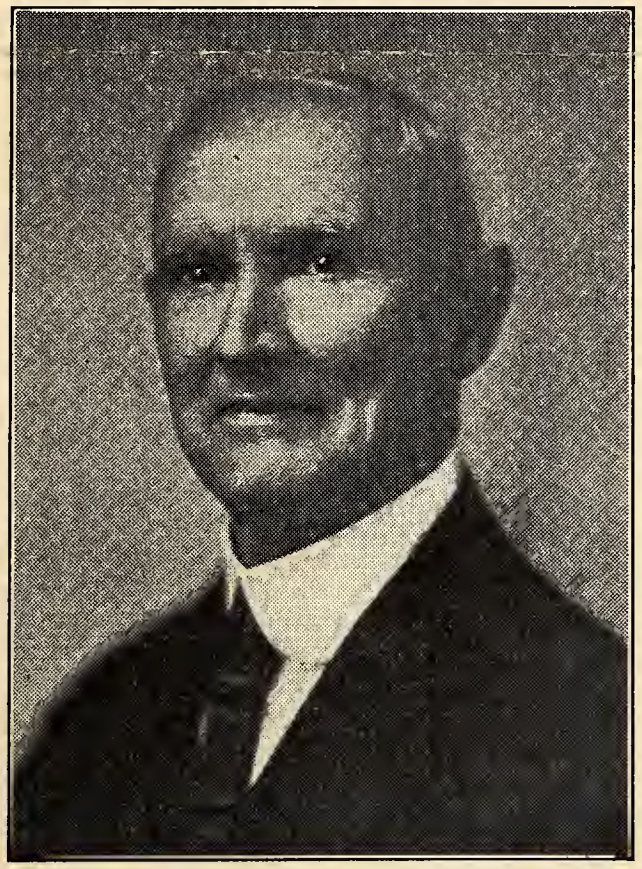
LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

THE WESTERN ECHO

. III, No. 3 | Entered as second-class matter June 23, 1927, at the Post Office at Pittsburgh, Pa. (North Side Station), under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided in Act of February 28, 1925, authorized June 23, 1927. | OCT., 1929

And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

—*Nehemiah* 8:8.



CALL ME NOT DEAD

RICHARD WATSON GILDER

Call me not dead when I, indeed, have gone
Into the company of the ever-living
High and most gracious poets! Let thanksgiving
Rather be made. Say: "He at last hath won
Rest and release, converse supreme and wise,
Music and song and light of immortal faces;
To-day, perhaps, wandering in starry places,
He hath met Keats, and known him by his eyes.
To-morrow (who can say!) Shakespeare may pass,
And our lost friend may catch one syllable
Of that three-centuried with that kept so well;
Or Milton: or Dante, looking on the grass
Thinking of Beatrice, and listening still
To chanted hymns that sound from the heavenly hill."

In Memoriam

PROFESSOR GEORGE MAGOFFIN SLEETH

BORN MARCH 25, 1857; DIED JUNE 15, 1929

Services in memory of Professor Sleeth were held in the Seminary Chapel on Monday evening, October 7th, with Dr. Kelso presiding. Dr. Breed made the memorial address, and the Cecilia sang the Russian Anthem, "How Blest Are They." Dr. Breed's address is printed in full.

MEMORIAL ADDRESS

DR. DAVID R. BREED

We have come here this evening to honor the memory of one who served this institution long and well, Professor George M. Sleeth. As he was attached to my department of Practical Theology it is highly appropriate that I should make the address on this occasion. But it is more than simply "appropriate," for I do this with great pleasure in view of the cordial relations which always obtained between us and my sincere and high regard for his character and his work.

Professor Sleeth taught in this Seminary for one year, 1883-84. He returned to it in the year 1891 and continued without interruption until his death in June last. When I came to the Seminary in the fall of 1898 I found him here. He had preceded me seven years. In addition to his work in this Seminary he taught for many years and regularly in certain other institutions, among them the two Theological Seminaries across the Park; the Grove City College Summer School; Union Theological Seminary, Virginia; The Lutheran Theological Seminary, Gettysburg, Pa.; Columbia Theological Seminary, Atlanta, Ga.; and Central High School, Pittsburgh. You will, therefore, observe that while his peculiar calling did not belong in any special sense to theological training, yet it was in this connection that most of his work and his very best work was done. There is a remarkable significance in this to which I shall refer hereafter. But just at this point and before proceeding, let me remark that a man who continues in the same, or several institutions, at the same time, for thirty-eight years without interruption and ever

THE WESTERN ECHO

Published monthly, except July and August, by the Trustees of the Western Theological Seminary of the Presbyterian Church in the United States of America.

"OUR ECHOES ROLL FROM SOUL TO SOUL"

VOL. III | OCTOBER, 1929 | NO. 3

THOS. C. PEARS, Jr., Editor

with the approval and admiration of his students and of his fellow teachers, must certainly be a man of rare attainments and unusual character. And such was Professor Sleeth. He really needs no other eulogy than this comprehensive record.

Professor Sleeth's labors were largely confined to Presbyterian institutions—this Seminary in particular. He was a Presbyterian; but a Presbyterian of the extreme and emphatic type. He was a Covenanter, and he served his Church with even more zeal and enthusiasm than he served the Seminary.

I have often been a close witness of his devotion. He honored me by his appreciation of my sermons and, at his direction, I preached more than forty times to his congregation and was with them also on other occasions.

At one time there was some sort of a function at the Church, I do not remember what it was, but I remember well the earnest, burning words with which he addressed them. In the course of his remarks, referring to the whole body of Covenanters, he quoted Proverbs, XXX:26, "The conies are but a feeble folk, yet make they their houses in rocks." Those of you who have heard him speak can well understand the vigor with which this verse was quoted, especially the last three words, "*in the rocks.*"

Professor Sleeth was a Covenanter in all the aspects of their faith and worship. They sing only the Psalms, in Rous' version. He never would sing anything else, so long as he remained in this communion. When he attended the chapel services at the Seminary, he would rise to his feet, with the others, when the hymn was sung, but he stood bolt upright, and never even opened the hymn-book.

But some years ago he left the Covenanter Church and worshipped for a time with the First Presbyterian Church. He at once began to sing the hymns, both in our chapel exercises and in the public worship of the First Church. Be sure to note what this meant. He was no bigot. He was a broad-minded, charitable Christian. But his one great characteristic was fidelity. While he remained in the Covenanter Church he was absolutely true to its forms of worship. When he left them he enjoyed his liberty in such matters.

I have spoken of Professor Sleeth's religious life for a very special reason. It is this. His work cannot be understood or interpreted without a knowledge of it. His profound faith colored and governed all he did. One who observed his professional work may not have known that he was a Covenanter, but he could not fail to recognize some deep undercurrent which carried him along in it, with such earnest consecration.

This explains why he did not speak of it as "*Elocution.*" No, it was more than a pleasing iteration of some piece of literature with proper accent, modulation, and emphasis. It was more, even, than giving the sense, or meaning, by such means. So his elocution to him was "interpretation"—the vocal interpretation of the Word of God. You will see then, how his religious faith governed his professional method. His students must so read the Scripture or so expound it in pulpi discourse that it should appear to be what it was—the very Word of God.

And, therefore, he glorified his calling. To him ther was no calling superior to it, and no doubt he wa right. And for this reason he made all his learnin contribute to this one end. He was thoroughly verse in the English Classics. He was a profound *litterateur* He gave special attention to Shakespeare and ofte lectured upon his plays. But all this was subservien to his master passion and his one great endeavor—t interpret the Word of God. It was thus that he be came the great success that he was—*he glorified hi calling.*

And so I may close with what seems to me to be th supreme lesson of his life. It has to do with the vita connection between doctrine and duty. I do not mea the ordinary connection between faith and conduc That is often recognized and enforced. But *doctrine* that profound understanding of the Word of God whic tempers our faith and gives form to its expression.

How did Professor Sleeth understand the Bible How did he express his understanding of it? What di he hold tenaciously and vigorously concerning its fun damental revelations? When we have reached th answer to these questions, we have found the key t Professor Sleeth's character and work.

GEORGE MAGOFFIN SLEETH AS A TEACHER

DR. JAMES A. KELSO

George Magoffin Sleeth, a native of Pittsburgh, no only received his education, but spent his entire life i the city of his birth. A very interesting account of hi school days and of the budding signs of his genius a an interpreter of English Literature is found in th Class Book published by the Class of 1880 of the Centra High School. We cannot do better than quote at length "His first school days were in the "Little Jim," a sma one-room brick building on Webster avenue at Robb' Lane, where, as a rosy six-year-old, he used to spea patriotic poems on Friday afternoons. He went to th Eleventh Ward school on Center avenue and Gree street, and to the large Moorehead school, enterin High School in 1871 and graduating in '75. One day i C year he gave a declamation which made him famous It was so thoroughly artistic that his astonishe teacher, Professor William M. Evans, spoke to him "What's your name, sir?" "George Sleeth, sir." "Ah I see I have it here. I must add twenty per cent to you rank, sir, and must hear you again." Professor Evan watched the development of the boy's powers, engagin him as substitute teacher in the B and A years. Fre quently they both appeared on the platform in the pro fessor's lecture tours, Mr. Sleeth enlivening the evenin with declamations. When graduation came, Professo Evans entreated the Faculty to put him on the com mencement program. They demurred, as his rank wa not high enough. His teacher urged that his perform ance would be a pleasing novelty, and he prevailed. Th Commencement of '75 was in the Pittsburgh Oper House on Fifth avenue. Mr. Sleeth's selection was "Th Battle of Lake Regillus." The house was crowded, an as he told of that weird conflict—how the battle hun in suspense, how bravely Aulus the Dictator sustaine the Roman center, how their left was threatened by th Tusculans, how Herminius "who kept the bridge s well," galloped up from the south on Black Auster t the rescue, how the Great Twin Brethren in dazzlin armour appeared and led the Romans' final charge, an

how the thirty armies of the Latines wavered and fled:

"And fliers and pursuers
Were mingled in a mass;
And far away the battle
Went roaring through the pass:"

the applause was clamorus, bouquets were showered upon the speaker, and the orchestra dashed into an impromptu pæan of victory with twanging strings, fanfares of bugles, clashing of cymbals, and the long roll of the drums: and the happiest boy there was George Sleeth. He had to rise and bow repeatedly.

"Mr. Sleeth's first professional appearance was April 25, 1876, in the Centenary Methodist Episcopal Church, Wylie avenue and Kirkpatrick street. His program was: John Burns of Gettysburg, The Vagabonds, The Dream of Eugene Aram, The Battle of Lake Regillus, The Soliloquy of Richard III, Act I, Scene I, and the Merchant of Venice, Act I, Scene III."

The next morning five of the city papers commented on his impersonations, and one of them predicted a brilliant future for the youthful elocutionist.

Professor Sleeth began his career as a teacher in March, 1877, when he was elected teacher of elocution in the Pittsburgh Central High School to succeed his own instructor, William M. Evans. A member of the first class which he taught in the High School has written: "Though not much older than we, he commanded our respect as a competent teacher, devoted to his art and able to inspire others."

Professor Sleeth's first connection with Western Theological Seminary dates from 1883 when he began his training of ministers in vocal expression, the interpretation of the Scriptures, and pulpit delivery. His first appointment lasted only a year, but he resumed his connection with the Western Theological Seminary in 1891 and continued as a member of the staff in the department of Homiletics until his death on June 15th of this year, thirty-eight years of continuous and conscientious service. Until 1904 he carried the double load of teaching in the High School and instructing young ministers, but with that year he resigned the High School Chair and determined to devote himself exclusively to the Theological Seminary. For a number of years he was a member of the staffs of the Pittsburgh Theological Seminary and the Reformed Presbyterian Seminary as well as a member of the faculty of the Western. His reputation grew by leaps and bounds, with the result that he was asked to lecture at Conferences like the Grove City Bible School; and was invited to conduct courses at Theological Seminaries located elsewhere than Pittsburgh—Princeton, Gettysburg, Richmond, Va., and Atlanta, Ga.

In addition to all this teaching, Professor Sleeth frequently appeared on the public platform as an interpreter of Shakespeare and other dramatic literature. His mind was saturated with great passages from English poetry and the Bible. It was inspiring to hear him quote from these masterpieces of literature accurately, and to apply their words aptly in his lectures. While he was a skilled vocal interpreter of literature, both sacred and secular, he considered that the work of instructing young ministers in the correct reading of Scripture and hymns was a God-given task. For it too, he felt, he had received as definite a call as a minister of the Gospel. Having such an exalted conception of his work, it is no wonder he threw himself into it with enthusiasm and abandon.

His ministerial disciples are scattered all over the world, and through them he has preached the Gospel to many thousands of hearers, because by his training the words of the sacred oracles have been read more distinctly, and interpreted more intelligently. In his death the Seminary has lost an efficient instructor and the Church of Christ a faithful servant.

Professor Sleeth was brought up in the Reformed Presbyterian Church and for many years he was a member of one of the Covenanter congregations of Pittsburgh. On the last day of his life he quoted the One Hundred Sixteenth Psalm in the old metrical version which he had committed to memory in his childhood.

PSALM 116

1. I love the Lord because he heard
   My supplicating plea;
   I while I live will call on him
   Who bowed his ear to me.
2. The cords of death on ev'ry side
   Encompassed me around;
   The sorrows of the grave took hold;
   I grief and trouble found.
3. Then called I on Jehovah's name
   And unto him did say,
   Deliver thou my soul, O Lord,
   I do thee humbly pray.
4. The Lord is gracious and is just;
   Our God will mercy show;
   The Lord preserves the meek in heart;
   He saved me when brought low.
5. O thou my soul, do thou return
   To thine own quiet rest,
   Because the Lord hath dealt in grace,
   His bounty hath thee blessed.
6. Thou has released my soul from death
   Mine eyes from tears kept free;
   From falling thou has saved my feet;
   I live and walk with thee.
7. I have believed and therefore spake;
   I did affliction see;
   I said when I was in my haste,
   That all men liars be.
8. What shall I render to the Lord,
   What shall my off'ring be,
   For all the gracious benefits
   He hath bestowed on me?
9. I'll take salvation's cup, O Lord,
   And on thy name will call.
   I'll pay my vows now to the Lord
   Before his people all.
10. The death of ev'ry saint of thine
    Is precious, Lord, to thee;
    Thy servant, I, thy handmaid's son;
    Thou, Lord, hast set me free.
11. Thank-off'rings, Lord, to thee I'll give
    And on thy name will call.
    I'll pay my vows now to the Lord
    Before his people all.
12. I'll pay them in Jehovah's courts,
    Ev'n in the midst of thee,
    O city of Jerusalem.
    Praise to the Lord give ye.

C. M.

MINUTE ADOPTED BY THE FACULTY OF UNION THEOLOGICAL SEMINARY, RICHMOND, VA.

For sixteen years, from 1913 through 1928, Professor George M. Sleeth spent the month of January at Union Theological Seminary. They were busy and interesting months, for in them he gave our students an intensive course in Voice Training and Public Speaking. The schedule during January was largely built around Professor Sleeth's courses. No man knew how to magnify the importance of correct and moving speech as he, and he fairly reveled in the opportunity which this month afforded him exalting his calling.

Professor Sleeth's devotion to, industry in, and sacrifice for his art were a source of inspiration to all whom he taught. With a real touch of genius, he

detected and corrected errors in utterance and delivery, and proved himself invaluable to many a future preacher. Not only did he create a desire for more perfect speaking, but he pointed the way by which it could be achieved.

Close personal ties bound Professor Sleeth to our Seminary. He and our late President, Dr. Walter W. Moore, formed a strong and enduring attachment. With Professor Sleeth, we at Union Seminary always associate Mrs. Sleeth. It was during their visit here in 1927, while a guest in the home of Mrs. Walter W. Moore, that Mrs. Sleeth was called home after a distressing battle with pneumonia. Professor Sleeth's sorrow drew our hearts still closer to him.

The faculty of Union Theological Seminary records its appreciation for the fine service which has been rendered at our Institution throughout these years by Professor Sleeth. We desire to record our gratitude to him, to his wife, and to our sister Institutions in Pittsburgh which have so generously loaned him to us for a season each year.

(Unanimously adopted at the Faculty Meeting, Oct. 24, 1929.)

MINUTE ADOPTED BY THE MEMBERS OF THE STUDENT BODY OF THE WESTERN THEOLOGICAL SEMINARY

October 2, 1929.

In Memory of Dr. Sleeth:

We, the members of the Student Body of Western Theological Seminary, wish to express our appreciation of the life of the late Dr. George M. Sleeth, who so faithfully served the Seminary students for thirty-eight years as teacher and friend. His Christian character was such as to leave a deep impression upon those with whom he came in contact. No man was more devoted to his art than was Dr. Sleeth. His depth of inspiration and breadth of vision made his life one which will long yield an influence in the lives of those who went out from his classes.

We extend to the members of the family our sincere sympathy and trust that the light which guided him shall be their source of strength in their loss.

Respectfully,

MEMBERS OF THE STUDENT BODY OF
WESTERN THEOLOGICAL SEMINARY.
EUGENE BARNARD, *President.*
ROSS PADEN, *Secretary.*

ALUMNI NEWS

1889

The Board of Christian Education has published an excellent little pamphlet on "Why Men Believe in the Church" by the Rev. Dr. William F. Weir. Dr. Weir is both a graduate and director of Western.

1890

The Seminary was represented at Drew Seminary on the occasion of the inauguration of Arlo Ayres Brown as President by the Rev. Dr. John A. Marquis of New York.

1892

At the last moment President Kelso found it impossible to attend the exercises incident to the dedication of the new "Old Main Hall" at Westminster College, New Wilmington, Pa. Dr. Chalfant, the General Secretary, was sent in his stead to represent the Seminary, and reports a splendid program at the dedication of a splendid building at Westminster.

1896

Rev. Harvey Brokaw, D.D., of Kyoto, Japan, is en route homeward for his furlough. Friends may reach him care of Weston T. Johnson, D.D., 228 McAllister Street, San Francisco, in November, or care of Mr. C. C. Cook, 2623 Atkins Avenue, Lakewood, O., in December.

1897

Pikeville College, Pikeville, Ky., celebrates on October 24th the Fortieth Anniversary of the Founding of the Mission School, out of which the College has grown. Rev. James F. Record, D.D., has been for thirty years head of this institution, first, as Principal, and when the school was chartered as a College he was made President. When Dr. Record took charge of the Mission School in 1899, it was an ungraded school with twenty-five pupils in a little mountain village in the heart of the Kentucky mountains, more than thirty miles from the nearest railroad. The property was then worth about $10,000. To-day the College has a property valued at about $600,000, and enrolls in all of its departments approximately four hundred students. Its endowment is, in round numbers, $150,000. "Wickham Hall," a dormitory for young men erected within the past year at a cost of $100,000, will be dedicated on Founders Day, October 24. Pikeville College is one of the more than fifty colleges with which the Presbyterian Board of Christian Education is co-operating.

1916

Rev. J. R. Thomson is doing a notable work at Mt. Carmel Church, Presbytery of Beaver. Fourteen new members were welcomed at the July communion, making a total of 282 in the time (a little over two years) that Mr. Thomson has held the pastorate. The large Bible Class of men is a feature of the work in this church.

1918

Rev. Clair B. Gahagen is Business Manager of "The Men's Work," which is published monthly by the Department of Men's Work of the Board of Christian Education.

1919

Rev. H. M. Eagleson, recent pastor of Hawthorne Avenue Presbyterian Church of Crafton, Pa., has asked and received from the Presbytery of Pittsburgh, letters of dismissal to the Pittsburgh Conference of the M. E. Church in which Conference he will take up pastoral work.

1922

In the first three months of his pastorate at Warwood W. Va., Rev. L. N. Lemmon has received fifty members into his church. The young people are greatly interested in the program for the winter's work, and the outlook is bright for the success of the year in all the church activities.

1926

Rev. J. H. Garner of Cochranton, Pa., reports a very successful Vacation Bible School in his community. The local M. E. Church co-operated in making this summer school the best ever held in Cochranton. A part of the school activity was the making of articles by the school pupils to be sent to the Mission in Siam, where Rev. John L. Eakin, a classmate of Mr. Garner, is stationed.

(This article was written by the late Prof. Geo. M. Sleeth. The author personally gave it to the editor, who takes this means of preserving it in memory of Dr. Sleeth) AND FOR THE SAKE OF OUR MEMORIES AS HE INTENDED IT)

THE ART OF COMMITTING TO MEMORY.

*----------

The firmness of the association in memory depends on the vividness of the impression. The vividness of the impression depends on the fixing of the attention. The fixing of the attention depends on the methods used to fix it.

As regards speech the best method of fixing the attention is to use all sets of association unitedly -- motor, auditory, visual, tactile, manual. The more other facts a fact is associated with in the mind, the better possession of it our memory retains.

In a system every fact is connected with every other fact by some thought relation. The consequence is that every fact is retained by the combined suggestive power of all the other facts, and forgetfulness is well nigh impossible. All improvement of the memory lies in the line of elaborating the associations of each of the several things to be remembered.

The fundamental laws for the cultivation of memory are; - Intensifying the image by (a) attention, and keeping it ready by conscious (b) repetition.

1. In the first place, intensify the impression. See, and hear, and do, what you wish to remember. Any method that increases the attention will help to intensify the impression.

The following practices will help to increase the amount of attention in committing languages to memory;

Repeat the words aloud with great vigor and distinctness and with a full consciousness of the desire to impress them

on the mind. This is chiefly a motor (muscular) way. The organs of speech executing the formation of the words.

Next write the words carefully and consciously, thinking their connection.

Next hear the words pronounced vigorously and distinctly by some other person.

Next see the words as written or printed, looking most attentively at them as if you would photograph them on your mind.

2. As regards repetition; - The language should be repeated a number of times very attentively, and not merely by rote.

Force the attention to the remembering.

In learning large portions of language, - poems, scenes in a play, speeches, etc., it is best to learn them in large sections at a time; repeating the whole section, or scene, or poem, at a stretch, and not dividing it into sentences, or lines, or bits, and adding these fragments as you go along. Commit in big batches, as it were. It has been proved that this method saves time, and energy, and fixes the material far more firmly in the memory.

Turning now to the methods by which memory may be made more serviceable, one of the first questions suggested is that of slow and rapid learning.

Practically all of the investigators agree that rapid workers remember more of what they learn than those who are slow. This holds good also for permanent retention.

It appears that in reading or studying selections of connected thought, rapidity is economical, provided it does not exceed the speed at which the reader can get the meaning clearly.

Repetition fixes memory. During repetitions the mind should be actively attentive. A combination of reading and repeating, especially aloud, gives the best results for memory; it requires more effort and concentrates the attention better than silent reading. It is better to commit a selection of prose or poetry to memory by distributing the effort over several days, instead of at one sitting. What one wishes to remember should be read again, but not at once. It is important, however, that the meaning be as clear as possible in the first reading, because that gives the memory a freer field.

The basis of a good memory is to discover valid relations, such as those of time, place, similarity and dissimilarity, cause and effect.

The more "sense" or "meaning" one sees in what one is reading, the longer it will be retained. An entire chapter, or more, can be read in a short time, and the substance repeated on the following day. To commit this verbation would require many hours.

An important question for public speakers is, is it better,

in committing poetry or prose (a sermon, a speech, a poem) to read the entire selection through until it is learned; or is it better to commit limited portions and then combine them. It seems better to commit in the larger divisions at once; for example, whole scenes in a play, whole divisions in a sermon or an oration. That is, commit it in its great organic divisions. It requires fewer repetitions and less time and is better retained than by committing in short "parts".

Memory is subject to law and order. Associations -- not artificial ones but those with meaning in them -- are the compelling forces through which ideas are recalled. The problem of memory resolves itself into getting the right associations and fixing them.

"The person who says, 'Woe to the solitary!' only gives the measure of his own cowardice. Society is a sacrifice, meritorious in proportion to its hardness. For those rich in soul, solitude is a prize and not an expiation, a period of sure value, a time when inner beauty is created, a reconciliation with the absent. Only in solitude do we live with our peers, with those solitary souls who think the great-hearted thoughts which console us in the absence of other consolations. The people who can not endure solitude are the mediocre and the mean....They are restless, unquiet, dejected when they cannot forget themselves in others." (Papini)

Who has known heights and depths shall not again
Know peace--not as the calm heart knows
Low, wild walls; a garden close,
The old enchantment of a rose.
And though he tread the humble ways of men,
He shall not speak the common tongue again.

Who has known depths shall bear forevermore
And incommunicable thing
That hurts his heart, as if a wing
Beat at the portal, challenging;
And yet--lured by the gleam his vision wore--
Who once has trodden stars seeks peace no more.

The aesthetically minded person feeds on the perfections of art, reposes on them as finalities, and when, leaving the domain of pure art, he faces the problem of associating with his fellow-beings, who are not as ductile to the artistic touch as sounds and colors and lines, he refuses to take his share in the slow process of transforming human nature, and invents for companionship those natures which are or seem to be already congruous with his own, and in whose society he hopes to enjoy even now the perfect harmony. Enjoyment of perfection on the one hand, working for the creation of perfection on the other, is the distinction

---

Books are more than bound and printed pieces of paper. They are the call of the spirit to enlightedned spirit; the answer of man to questioning man. They are the bread of live to those whose final demand on life is that their questions about it shall be answered.

Poetry should not be written down unless it cannot be restrained; that is the test of real poetry.

Shakespeare was an intellectual ocean whose waves touched every shore of thought

Shakespeare has no real heroes; he has only heroines. Whereas there is hardly a play that has not a perfect woman in it. The catastrophe of every play is caused by the folly of fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman; and failing there, there is none.

Shakespeare portrayed the hearts of man and almost of God.

Lofty words, eulogies are all used in vain. Shakespeare needs not praise but comprehension only.

Here is something that will bear repeating until every young man has it committed to memory:

"Young man, did you ever put your arms around your dear old mother who has loved and cared for you, and tell her that you love her and are grateful for the tears she has shed and the prayers she has offered for you? She may think that you love her without you assuring you love her, but it costs you but little effort to tell her and your words may bring more joy and sunshine to her heart than you ever dreamed of. Some young men will pay two dollars for a livery rig to ride three hours with a seventy-five cent girl and tell her all the nice things that they can think of that are true and more that are not true, and don't spend five cents of five minutes in a year to show their old mother that they care anything for her".

God thought to give the sweetest thing
  In His almighty power
To earth; and deeply pondering
  What it should be--one hour
In fondest joy and love of heart
  Outweighing every other,
He moved the gates of heaven apart
  And gave to earth--A Mother.
--G. Newell Lovejoy.

Here's to the happiest years of my life,
Spent in the arms of another man's wife--
My Mother.

He has achieved success who has loved well, laughed often, and loved much; who has gained the respect of intelligent men and the love of little children; who has filled his niche and accomplished his task whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had, whose life was an inspiration and whose memory a benediction.
--Bessie E. Stanley.

I asserted, and I repeat, that a man has no reason to be ashamed of having an ape for his grandfather. If there were any ancestor whom I should feel shame in recalling, it would rather be a man who plunges into scientific questions with which he has no real acquaintance, only to obscure them by an aimless rhetoric, and to detract the attention of his hearers from the real point at issue by eloquent digressions and skilled appeals to religious prejudice. (Huxley)

No inquirer can fix a clear-sighted gaze toward truth who is casting side glances all the while on the prospects of his soul. (Martineau)

Science, which was once hailed as a deliverer, is now perceived to bring only the disallusioning knowledge of our limitations.(Crothers)

All doubt must be motivated.

A PRAYER FOR RADICALS

Instruct us, oh Lord of Order, in the responsibilities of rebellion.

We have an abiding faith in our calling as the advance agents of progress, but we are not blind to our shortcomings.

Our divine discontent sometimes degenerates into a merely ruinous restlessness.

We sometimes confuse change with improvement.

In our passion for movement, we sometimes forget the importance of direction.

We are given to think that progress can be manufactured over night; waiting for things to grow irritates us.

We lack that technique of patience which the practical politician knows so well.

We are sometimes unreasonable apostles of the whole loaf, letting millions starve when we might have given them half a loaf.

We are guilty of the sin of over-simplification; we take our neat theories into the market place unmindful of the thousand and one human factors of prejudice and passion, of interest and inertia, of slow wits and sluggish hearts, that our dreams must meet and master.

We are sometimes more autocratic than the autocrats we overthrow, more intolerant than the bigots we damn.

May we realize that these sins are unworthy of true radicals.

May we never parody the divil we fight.

Save us from becoming dictators the day we win a fight for freedom, and keep us tolerant after we have ousted the bigot from his seat.

Help us to see that it is more important to change an imperfect world than to coddle perfect theory.

May we realize that if a thing is good today we should want to have it stay that way tomorrow, that change is not worthwhile just for its own sake.

Teach us that direction of progress is even more worthy than the speed of progress.

Give us respect for all sound traditions; help us to see that "the ancient traditions of a people amy be its ballast" and that we will best serve our day by knitting the new into the old.

May we know that blue-prints are more important than bombs; that illumination is to be preferred above conflagration.

Give us, oh Lord of Order, a vision of society as a bridge over which the traffic of humanity must keep passing while we rebuild it.

Teach us the responsibilities of rebellion.

----Glenn Frank

Fundamentalists dry up; modernists blow up; progressives tie up

Fundamentalists are belligerent conservatives.

A LETTER

from John S. Hemphill, Ferguson, Mo,m to President Coolidge upon the death of Sergeant John F. Hemphill, U.S. Marine Corps, as printed in the Christian Century, Feb. 2, 1928:

"Accor ding to dispatches of today (Jan. 3, 1928) from Managua, my son, Sergeant John F. Hemphill, was killed in action against General Sandino's loyal troops.

For the death of my son I hold no mallice or ill will toward General Sandino or any of his men, for I think (and I believe that 90% of our people agree with me) that they are today fighting for their liberty, as our forefathers fought for our liberty in 1776, and that we, as a nation, have no legal or moral right to be murdering those liberty-loving people in a war of aggression. What we are doing is nothing less than murder for the sole purpose of keeping in power a puppet president and acting collector for Wall Street, which is certainly against the spirit and letter of our constitution.

My son was 29 years old, served three years of this third enlistment, survived honorable service through the world war against Germany, only to be officially murdered in a disgraceful war against this little nation.

My father served through the Civil War; my two grandfathers died in action in the same war; and I am proud of their records, so this is not from the pen of a red radical, but from one who loves justice and fair play.

I have four sons, and if necessity arose, I would BE willing to sacrifice not only all four sons but my own life as well in a war of defense, but I am not willing to shed one drop of blood in a war of aggression, such as this one.

You have lost a son and know the sorrow, and we as a nation mourned with you in your hour of grief. Suppose that your son had fallen, as my son has, a victim to the greed of Wall Street, would you feel that financial gain was worth the cost?

Ye hypocrites! are these your pranks?
To murder men, and give God thanks?
Desist for shame! Proceed no further:
God won't accept your thanks for murther.
--Robert Burns.

War is never a solution, but always an aggravation (Disraeli)

INDIFFERENCE
--G. Studdert-Kennedy (English Chaplain)

When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep.
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed Him by,
They never hurt a hair or Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"
And still it rained the winter rain that drenched Him thru and thru
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

TO JESUS ON HIS BIRTHDAY
--Edna St. Vincent Millay

For this your mother sweated in the cold,
For this you bled upon the bitter tree:
A yard of tinsel ribbon bought and sold;
A paper wreath; a day at home for me.
The merry bells ring out, the people kneel;
Up goes the man of God before the crowd;
With voice of honey and with eyes of steel
He drones your humble gospel to the proud.
Nobody listens. Less than the wind that blows
Are all your words to us you died to save.
O Prince of Peace! O Sharon's dewy Rose!
How mute you lie within your vaulted grave.
The stone the angels rolled away with tears
Is back upon your mouth these thousand years.

THE DONKEY
--Chesterton

When fishes flew and forests walked
And figs grew upon thorns,
Some moment when the morn was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
Of all four-footed things;

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet;
There was a shout about my ears, And palms before my feet.

A PRAYER [From The Presbyterian Advance, Sept.21]
--J. Carter Swaim

We pray for lonely souls in the city
As on our knees we fall;
On them we ask that Thou have pity,
Dear Lord and God of all.

For those who are alone and lonely,
For those who have no friends;
Help them O God, to seek Thee only;
In them work out Thine ends.

For those whose friends are far away,
Alone with life they cope;
Be Thou to them nearby, we pray,
With memory and Hope.

We ask it all for Jesus' sake,
Who liv'd, dear God above,
With his great heart about to break,
And lonely sought for love.

CHRISTMAS EVERYWHERE
--Phillips Brooks

Everywhere, everywhere, Christmas tonight!
Christmas in lands of the fir-tree and pine,
Christmas in lands of the palm-tree and vine,
Christmas where snow peaks stand solemn and white,
Christmas where cornfields stand sunny and bright,
Christmas where children are hopeful and gay,
Christmas where old men are patient and gray,
Christmas where peace, like a dove in his flight,
Broods o'er brave men in the thick of the fight;
Everywhere, everywhere, Christmas tonight!

For the Christ-child who comes is the Master of all;
No palace too great, no cottage too small.

If Jesus Christ is a man
And only a man--I say
That of all mankind I cleave to Him,
And to Him will I cleave alway.

If Jesus Christ is a God--
And the only God--I swear
I will follow Him through heaven and hell,
The earth, the sea, the air.
----Gilder

A TOUCHING VALEDICTORY

A country minister is a certain locality took permanent leave of his congregation in the following manner:

"Brothers and Sisters: I have come to say goodbye. I don't think God loves this church, because none of you ever die. I don't think you love one another, because I never marry any of you. I don't think you love me, because you have not paid my salary. Your donations are the mouldy fruit and worry apples and 'by their fruits ye shall know them'.

"Brothers, I am going to a better place. I have been called to be chaplain of a penitentiary. Where I go ye cannot come, but I go to prepare a place for you; and may the Lord have mercy on your souls. Goodbye!"

Preacher: "I have come here to heal the dead, cast out the sick and raise the devil".
Ditto: "I am sorry to see so many absent faces I used to shake hands with".

Little boy: "Her ain't callin we; us doesn't belong to she".

GEORGIA MARRIAGE CEREMONY

Down in the "State of Dooley" there is a poetic justice of the peace. He is also a very business-like fellow, and he never goes around a square when he can cut across. Recently he married a couple and here is the ceremony:

Jim, do you take Bet
Without regret,
To love and cherish
Till one of you perish
And be laid under the sod,
So help you God?

Bet, do you take Jim
To cook for him,
To set the clocks,
An' darn his socks,
While you have breath
And never stop 'till death?

Marriage is an institution; marriage is love. Love is blind. Therefor, marriage is an institution for the blind.

Full many a wicked wink he wunk, and many a smile smole he.

There aren't any insane asylums in Arabia because there are nomad people there.

A bachelor is a singular being, a target for a miss.

It never pays to be as funny as you can.

PART 4

CONTRIBUTIONS

EQUI

DISAPPOINTMENT
--Lee Shaeffer

Disappointment is often caused by self-commiseration--by thinking too much of one's self. When plans fail, one is very likely to become morbid; brodd over troubles and become bitter against every one. The little hole gnawed by disappointment will someday become a great, dark cave unless one has the courage to forget the things behind and press forward.

To the weak, disappointments are the steps that lead downward to a black abyss of despair. Sad is the man who allows his disappointments to gain control of his better self. But to the courageous, disappointments are rungs in the ladder that leads to greater heights. Happy and content is the man who uses his disappointments as glorious experiences in life to stabilize his efforts and further him on his upward climb.

Don't think too much about your disappointments. Think what you want to do; then do it. You will find that your disappointments have helped you grow and have prepared you for greater battles. Success does not come in a day, a week or a year. Success comes after long years of preparation through disappointments and failures. Use what you have and grow, grow, grow. Some day, through dim recollections of failure, will come glorious success in your self-chosen task, because you had the courage to succeed when others quit.

DO DREAMS COME TRUE ?
--Lee Shaeffer

Dreams are peculiar instruments in life. Sometimes they bring success; sometimes, failure. To hope that a dream will come true will never bring that dream nearer materialization. To pray for something and hope that that prayer will be answered will bring disappointment, for hope has never yet answered prayer. Some of us go through life dreaming of things we want, of success to come, of happiness and eternally hope and pray that something will happen to make our dreams come true. Some day we suddenly awaken to the fact that we are no nearer our goal than we were a year or two ago. We wonder why we have not been successful, why we are in a rut, why our dreams have not come true. Dreams never come true unless we have the power to make them come true. Why wait for the ship to come in, for a rich uncle to die, or to get money from home? Such dreams bring failure, discouragement. They sap your strength, your ambition, your intellect.

Dreams must be made to come true. That is why they are peculair. Every great man of history had a constructive, vivid imagination. But more than that he had the energy to back that imagination or he would have been a failure. Dream? Yes, of course! But do not spend all your time in dreaming. Make your dreams come true by your own initiative. Your ship will never come in unless you go out and pilot it in.

Forget your secret hopes about someone else helping you. They won't--they're too busy helping themselves. Remember that what you are depends on yourself, not what someone else made of you, Don't float--swim! Drown rather than quit! For quitting is cowardice, while failure is often the recoil spring that hurls farther forward. Ahead of you is the goal. Put everything that you have into the struggle and someday the goal will be reached. Your dreams will have come true.

George Wolker was the first CZECH poet who delivered himself from the chaotic anarchy after the war which was influenced by the proletarian art of Soviet Russia. His dates are 1901-1924. He rightly felt that revolutionary words employed, or on theories and descriptions calculated to serve as political propaganda, but that it must lie deeper in the ideals proclaimed. In this way he ceased, however, to be a mere spokesman of the Communist Party, and became an adherent of high humanitarian and artistic ideals. His poetry is deeply religious, warm, and humanly rhythmical. It had gone through a development from mystic pantheism to anthropocentrism, in which man becomes the center of the Universe. Everything depends on the relation of the Universe. In Wolker's opinion "to overcome grief is greater than to suffer from it". Dreams which weaken the soul in its aggressiveness must be done away with by being realized. Wolker's anthropocentrism and anthropomorphism grew later into the belief that the center of the world lies in struggling humanity and the human deed. His best work, "The Difficult Hour", is an eloquent outcry of a man who, thirsting for justice, goes out to fight for the purification of love and for the awakening of righteous indignation. Pathetic is ~~the~~ HIS last poem, which is translated below, and which contains forebodings of the approaching death that cut his life short at the age of twenty-four. The poet, struggles heroically against the fear of death, is thinking of the suffering of mankind, and proclaims the faith in the eternal life of the soul after death. His work, though of necessity small and bearing traces of youth, earned him indeed ~~this~~ immortality, for it has value in its adherence to pure, melodious verse and idealism.

"THE DYING MAN" by George Wolker
--Translated from Czech by Ben Juren.

When I die nothing in this world will happen or change;
Only a few hearts will tremble in the dew like flowers toward morning.
A thousand have died, a thousand will die, a thousand are tired almost to death,
For in death and in birth nobody was alone.

I am not afraid of death; death is not bad; death is only a piece of the heavy life.
What is dreadful, what is bad, is the dying,
When the thoughts are shooting, and on their flight are falling down from everything, from everything;
And in the body's rusty pipes time decays like crumbs and decomposes the hands, the eyes, the nerves and every muscle with which you have caught and loved the whole world.
I am not afraid of death; death is not bad; in death is nobody alone.
I am afraid of dying where everybody is left, --and I am dying.

Good-bye, little girl; good-bye, my sweet-heart; good-bye, beautiful picture;
They cut off my hands from your breast and broke my heart;
The thought of you was piercing me like golden arrow for a half year;
And when I was worse, it pained me; when better, it helped.
But today, good-bye, today is all in vain ~~now~~ already.

Today I wrote a letter telling you to forget me and to look elsewhere for where they are giving the heart something to eat.

When I die nothing in the world will happen or change;
I shall ~~now~~ only lose my misery and change myself from everything;
Perhaps I shall become a tree; perhaps a child; perhaps a heap of stones;
I am not afraid of death; death is not bad; death is a piece of the heavy life.

Thoughts of Youth in Pittsburgh, Pa. Started 3/7/1929.

The Difference

I long to be up on the heights
On the top of my little world,
Upon the top of Herron Hill
That overlooks the mounts about.
Even the air is cleaner there,
More free from germs and dust and smoke.
Up there the sun-shine is brighter;
Grass, shrubs, and trees are really green.
Men and women, it's good to climb:
For you can always see further
From the high places of our earth;
Further into the ages past
And into the things yet to come.
But down deep in the valleys,
Clogged up with traders and buyers,
With men who have lost their vision
And women who have lost their sex,
With crying and wailing urchins
Whose parents are more wretched still;
Why down there
Even the walls seem to crowd me
As they lean far out o'er the street
Until the tallest seem to meet
'Bout twenty stories in the air
And compliment their ugly selves
On their successful blotting out
Of sky and air and sun and stars.
How then can I see very far?
Why, down there it's all I can do
To push and shove and fight my way
Through shallowest human beings
And their confounding contraptions.
No wonder at the end o' day
I ask myself a few questions:
How far did I push on to-day?
Why don't I show more love for men?
What could help them along life's way?
Why not teach them my own secret?
Teach them to climb resevoir hill
To watch the music in the sky:
For the beauty found in God's gifts
Is the music that moves men's hearts.
So I find myself watching it
That glorious music on High,
And the picture before me is
Far better than the hand of man
Has ever been able to paint.
Somewhere over there in the west
A mighty magnet seems to draw
The richest glow of the sunset
Into the bowels of the earth.
It is thus that no artist can
With brush or pen or notes, ensnare
The colors which blend with the ev-
Er changing clouds to show to man
A bit of what the angels see.
Too swiftly are those pigments mixed,
Applied, and changed for mind of man
To more than marvel at the scene.
Enchanted by the swift pictures
Fleeting before my eyes, I stayed
Till the twilight became the night
And all night long
it seemed that men
Tried to rival
the sunset's glow
With a refletion
from a fire;
That men blasted
into the night
When they heeded
the cupalos
Full of the molten
iron and steel
And sent forth clouds
of rolling smoke
To catch and show
the firelight's glow.
How poor does seem
a man's attempt
When it's compared
with God's pure works.

L. Tufay Anderson Sweet

THE NEEDS OF THE MISSION FIELDS

A letter

from a secretary of the China Church Council

Shanghai, China
September 17, 1929

My dear Dr.....

What is the matter? Can you tell us? The appeal for help from us out here doesn't reach the hearts or the minds of young people at home. This year out Presbyterian Mission has sent to us only two missionaries, a doctor and his wife. And our needs seem so sppealing and so desperate from the standpoint of the present and passing opportunity. It doesn't seem as if even out old-fashioned way of putting our needs should obscure to the youth of today their reality. If we can't grasp the psychology of modern America yet, aren't some of you in close touch with that youth able to interpret the need in terms that will reveal its intensity?

One of our best men, ably meeting the changed attitudes of the Chinese workers, working with them in fellowship and sympathy right out in their country villages, a missionary of the type this day calls for, tells us of his difficulty in finding any expression of the appeal of China that went home to the men of ...Seminary. Well, if we, immersed in the work, don't know the modern way of philosophizing about it, can't you pick out for us in the elements of those situations the things that do appeal? Last week a friend of mine took two small children to the island of Hainan. A year ago she spent two stromy weeks trying to reach the island from Hongkong. When I visited there last year I waited ten days for a boat to bring me back to Hongkong. This much to let you know the possible isolation of the place. On that island there is a French port doctor and a Chinese doctor from Peking Union Medical College when they aren't away on vacation or business. But this friend's station is 76 miles from those doctors and another friends with two small children lives 85 miles in another direction. Now the situation of those friends makes vivid to me the situation of the several million of Chinese for whom three mission hospitals have been erected in times past, but which are now carrying on under men who have had only a meager experience as assistants to American doctors in earlier years. The number of patients who come is about a third of what it would be were the trained physician there, but the number really benefited is still smaller.

In Hunan one American physician has given supervisory aid to four of our five missionary hospitals, situated in cities several days travel apart, but they have been under the direct supervision of partially trained Chinese doctors for these past two years. (The fifth one has been occupied by soldiers as a barracks but evacuated now and soon to be reopened by a Chinese doctor). None of these doctors makes any claim to being able to run the hospitals at anything like former helpfulness and all would welcome the return of the foreign doctor as co-worker, so that they need not disappoint so many of the greatly reduced number of patients.

An interior hospital in South China and another in North China have failed for love or money to secure a Chinese trained doctor to help relieve the foreign doctors who are still language students. Another interior station has lost three young Chinese doctors in turn because they say that without a foreign doctor as co-worker they cannot get the training they themselves need. They each stayed for months expecting a foreign doctor but when they were repeatedly disappointed, each in turn left. In every one of these places Chinese populace and medical workers alike would welcome the foreign doctor from the bottom of their hearts. Our Presbyterian Mission alone needs twelve doctors and we got one man and his wife.

But we can't expect doctors from the theological seminaries, can we? And I'll try to refrain from telling you about the teachers we need for our middle schools which are all but under Chinese principals now, but

which need and want some foreign help to fill the ranks and keep up standards. We needed twelve for schools clearly asking for such help. And we have one agricultural school not yet reopened and with no available technical staff. But I said I would not tell you about these needs, didn't I?

Well, perhaps it is harder to present the needs for ministers. The Chinese Church has again and again, both in local and its national gatherings, given expression to its desire for Christian ministers of other nationalities to come and work with them. In the fields in which we have developed churches there are urgent invitations for eight clerical men. These men are wanted to help develop the rural church. The city churches are developing sufficient Chinese leadership although their pastors appreciate and welcome fellowship with those of other lands; but the rural churches are not yet able to find trained leadership and the Presbyteries therefore turn to the foreigner still to do the rural work. Each of the six districts calling for these men represent areas of a million or more people ~~[illegible]~~ among whom there is a church of a few hundred members willing perhaps to try to maintain itself but not for a moment feeling itself sufficient to reach out to reach ~~[illegible]~~ that million among whom they are scattered to Jesus whose kingdom is righteousness and joy and peace.

Incidentally, to our office here in Shanghai there have come warnings from the doctors that of the clerical missionaries who in addition to carrying their own legitimate load are trying to be of some help and inspiration in these great adjacent districts four are going to break physically if something doesn't happen to relieve them soon.

Then there are the strictly pioneer fields. Our church has one in Yunnan. There is a man here just back from America with his wife and three children who soon leaves us for Yunnan. There he will live in a station twelve days' journey north of the nearest city of Siam in which foreigners reside. The other station of the Mission is sixteen days away. In between, there are three independent missionaries as the only other Christian workers. A few months after his return two other families will join his, a doctor returning from furlough and a clerical man whose family can't well go in until there is a doctor in residence. In the second station there are two families. But these five men all know only the Tai language and work among the Buddhistic and animistic Tai. On the journey between the two stations they pass through a relatively sparsely settled country. They doubt if there are more than two million people in the district. But for them Chinese in that district not one bit of Christian work is being done except that one Chinese evangelist has been found to go down from northern Shantung as a missionary to the Chinese at the very edge of the vast district. As the doctor passed through one of the better Chinese cities he was constrained by all the leading Chinese of the place to stay and open a medical work. A written invitation with pledges of land and buildings, the promise of servants and student assistants and of perfect freedom to teach the Christian religion was presented to him. It contains a frank statement that there is no one in that whole region qualified to bring to the people any scientific relief for their illnesses. But that doctor has met the Chinese language and cannot well leave his Tai people who are ten days further on the road. For this opportunity we want <u>now</u> a doctor and two ministers.

The rural church work is not the only work in which clerical men on the field engage. We have perhaps ten men who are giving the major part of their time to organization, administration, committee work. But although few of them covet such tasks yet they win them only by years of work thru which they have evidenced to the Chinese church their ability to under-

stand the Chinese and to cooperate. The Church will only invite trusted and experienced workers to such tasks. We also have men engaged in the training of religious ~~xxxxxx~~ workers to such tasks. We also have men engaged in the training of religious workers but there again the institutions prefer to invite men who have learned the conditions in the Chinese community by a hard experience in the actual evangelistic work of the Chinese church. A most inviting form of work is among government school students. Seven of our large student centers are developing or hoping to develop such work. For four of them we have able young men on the field. For one we are asking a man this coming year. For the other two it is hoped to make adjustments among the men out here. Students these past few years have been so made tense by the nationalistic idealism with frequent anti-foreign and pro-military tendencies that such work, too, needs the men of proved tact and understanding and sympathy. The rural work is indeed the greatest opportunity of the present time. It is , however, also the best training school for the worker who is later to specialize.

Were I to add the women nurses and evangelists and technical men needed my list would be for over fifty. The Board, however, expects us to limit our requests to thirty-five needs and of these in past years they have tried to supply about fifteen a year (since in these needs "wives" aren't counted). This past year they decided to limit us to fifteen including wives. Then they found one man and his wife for regular missionary life service and six single women for short service! Do you wonder that we find it hard not to give way to discouragement?

Copy of a letter written by a returned missionary to his sister who 20 years later wrote the above letter.

Dear Margaret:

....He feels also what everyone feels--the deep unrest of India and the great opportunity open there. And, oh Margaret, what a place there is for you to put your life and for me. I can't keep still for myself. I want to go and I want you to go as I have rarely wanted anything...I throw my reserve to the winds and urge you to come...Look you, Margaret, if you go you've got to put behind regrets, you are not to go in a heroic spirit--true heroism is absolutely unconscious--you are to feel that there is a rich full life for you, that the ability to play is one of your chief assets, that you've got to keep the heart of a child, that you must know how to laugh deeply and soundly over slights and rebuffs, that every bit of your mind must go into planning how to make your teaching effective, that you've got to read andfind out things and pray and sympathize with everybody and love the unlovely not in any pious fiction but really. Oh, you don't know how people in India, missionaries included, need to be loved by someone who doesn't think of herself. You've got to forget how little you can do for them, to know, as you know so well, that a hearty welcome and an earnest good-bye are a great uplift, that even you who will feel yourself inexperienced will need to be ready to tell persons older than yourself what to do when life is pressing on them, in a downright fashion. It's just as hard if one speaks of difficulties for me as for you. I never confess even to myself how often I nearly gave up in despair in Lahore, overwhelmed by my own inefficiency and by a timidity which is closely allied to vanity and selfishness. For us both the secret lies under God's guidance in seeking earnestly to help as best we can everyone we come upon in all that land needing help without thought of our own weariness or illness or spiritual coldness. For myself I know more clearly every day that no call to America stands against the call I feel to Lahore. Scores of good men leave the seminaries each year to do those things who can't go to Lahore, who don't know Lahore as I do. I have a feeling that in America I shall come short of my aim, while in Lahore every atom of evergy I put into my work will tell.....

W H Y A F I L I N G S Y S T E M; A N D H O W?

Dalton William Davis

"WHY A FILING SYSTEM, AND HOW?

Dalton William Davis

Text: "A place for everything, and everything in its place."

These are the words of my text, if I may use a text in the same sense that many of my fellow-ministers do, as a point of departure.

Just why I should be called upon to contribute this article to the first number of our new publication, "The Western Scrap Book," is beyond me; however, I am particularly happy to have this opportunity to pass on to my fellow-students and young minister friends, and to any others who may wish to profit hereby, something which I have found to be of inestimable value as an encyclopedia of information, as well as a labor- and time-saving device.

It is as Gorgon Graham puts it in his "The Letters of a Self-Made Merchant to His Son," that I see it:

> "I ain't one of those fellows who believes that a half-knowledge in a subject is useless, but it has been my experience that when a fellow has that half-knowledge, he finds that it's the other half which would really come in handy."

There, my friends, is the reason for "Why a filing system?" It is well that we should know everything about some things, a sort of a Specialist as it were; it is well that we should know some things about everything; but it is not within the power of the finite mind to know everything about everything. It is well to know a thing; but it is equally important to know where to find a thing. Here is just where the value of a systematic index filing system comes in.

What do you do with those newspaper clippings which you have been saving, covering a thousand and one different subjects? When you want to refer to a particular one can you turn to it instantly, or is it rather a Scriptural process of "seek and you shall find?" And then, there are those tracts and pamphlets which come to your desk from time to time; each is very splendid in itself. You read them and admit their value; but then, what do you do with them? Do you have any method of filing them away systematically where they may be found by you or someone else on short notice? There are those splendid literary gems which you find in your wider reading, and which you would like to remember but know you cannot. How do you catalogue them so that you know where to find them at some future time? There are many short quotations and epigrams, or illustrations and poems which you think you might want to use some time. What is your method for preserving them? And then, there is also that wide range of articles which you have written yourself on every subject under the sun. You want to keep them for reference (or posterity), but how do you keep them. It is one thing to "pile" and quite a different thing to "file" them. The two terms are not synonomous, neither indeed can they be.

After using the present system for several years in the business world, I changed it in a few very minor details, and adapted it to my needs as a minister; and now that I have used it in the latter sense for several years, and found it to meet my needs so fully, I am glad to offer it to others.

It is not necessary for me to dwell further upon, or to ramble farther away from, my first point. for we all realize the necessity of a filing system. Perhaps the greatest reason why we do not have one is because we cannot decide on one that we think would be satisfactory.

In dealing with the second point, "How?", I am merely going to tell you something of how I maintain my filing system. If it will in any way help someone, or even suggest to him a better method, my efforts in writing this article and your time in reading it will not have been in vain.

I am using a sectional filing cabinet with drawers 5" x 8", with index and cards of the same size. I find this size the most convenient because it will contain the average pamphlet without folding, and most larger items will go in nicely by folding once.

The card index is a sort of an encyclopediac arrangement from a to izzard, and index cards covering new additions to the file may be inserted anywhere in the file at any time.

On the stock cards I transcribe various epigrams and shorter quotations, heading each card with the proper index subject so that it may be readily replaced to the proper file. These cards are also used for listing literary references, poems, etc. which I do not care to type; but by having them indexed, I can go to my file and get the reference as to where they may be found.

Various newspaper clippings, magazine articles, booklets, tracts and the like, are inserted under their respective subjects.

One of the greatest advantages of this system is that it is ever-expansive, and additional sections may be added to the cabinet as space becomes crowded.

Perhaps it will give you a better idea of the nature of this system if I give you a few of the subjects covered. Turning at random to the middle of the file, I find these subjects:

> Negro, neglect, Newman, New Birth (see conversion and regeneration) night, Noah, Notorious Characters, obedience, opportunity, opposition, omnipotence, omniscience, omnipresence, patience, patriotism, pattern, Pennsylvania, Pentecost, pessimism, poems, prayer, praise, predestination, Preachers, procrastination, prodigies, promise, rainbow, Regeneration (see Conversion and New Birth) religion, repentance, resurrection, resistance, revelation, revenge. Romanism, rumor, sacrifice, salvation, Savonarola, etc.

which will suffice to show you the wide range of subjects covered by this system; and as I have already mentioned, additional subjects may be inserted at any point.

Synonomous subjects are indexed giving the proper cross reference as to where additional information maybe found. For example, under the topic, "New Birth" there is a cross reference to "Regeneration" and "Conversion". Turning to "Regeneration" I find a cross reference to "New Birth" and "Conversion", and turning to "Conversion" I find a cross reference to "Regeneration"and "New Birth." Information on this theme may be found in any of the three "synonyms".

And now, something as to the nature of what you may expect to find under these topics. Turning to the topic on "Prayer", I find the following material:

Booklets: "How to find Reality in your Morning Devotions" by Donald Carruthers.
"The Meaning of Prayer" by Harry Emerson Fosdick.
"Christ's Mould of Prayer", on the Lord's Prayer by Rev. James A. Francis, D.D.
"Prayer, Its Nature and Scope" by Henry Clay Trumbull.
"Bible Prayers" compiled by E. S. Scovil.
"The Practice of the Presence of God."-by Brother Lawrence.
"Our Lesson in Prayer", on the Lord's Prayer, by Norris V. Watson.
"The Master's Hour", address by Dr. W. R. Anderson.

Sermons: "The Christian's Prayer Life."
"Prayer"

Poems: Various poems on prayer by many authors.

Literary: "Power in Prayer" See Chapter 13, "How to Develop Power and Personality in Public Speaking " By Grenville Kleiser.
"Gleanings on Prayer" by well known writers. See Pittsburgh Christian Advocate, January 19. 1929, p.13.
"Prayer, Its Motives and Values." See Mark Twain, Complete works, Volume 25, pp.306 ff (Appendix D).

Miscellaneous: Various epigrams, definitions, etc., with authors or literary reference given.

It is impossible for me to give a full detail of my method of filing, and the value it has been to me, within the alotted space; and perchance that does not interest the majority of my readers, but I shall be very happy to give additional information and assistance to any who are interested in starting a similar system.

In conclusion let me again quote from dear old Gorgon Graham:

> "What you know is a club for yourself; and what you don't know is a meat axe for the other fellow. "That is why you want to be on the lookout all the time for the information, and to nail a fact just as a sensible man nails a mosquito,- the first time it settles near you."

And there are things you cannot nail to your brain. These things,- "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report",- these things nail in the next best place, in a systematic filing cabinet.

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

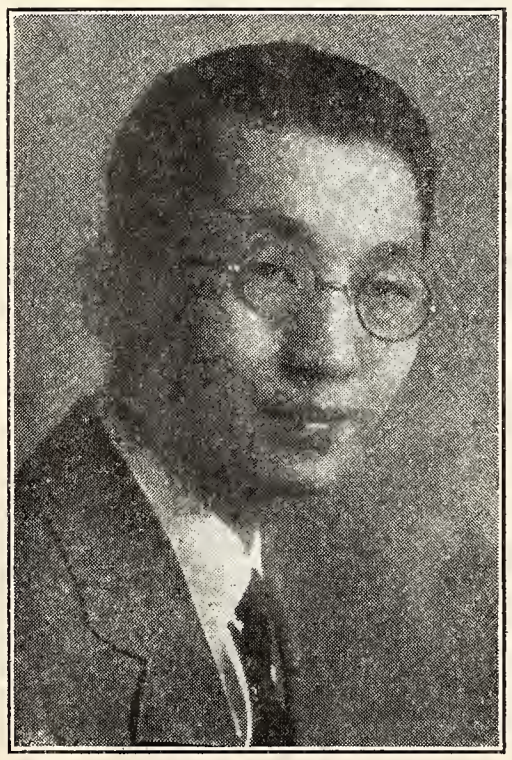
Dalton William Davis.

Rev. Chang Keun Song

REV. CHANG KEUN SONG, formerly pastor of the South Gate Presbyterian Church of Seoul, Korea, graduate of the Aoyama (Methodist) Theological Seminary, Tokyo, and now a student in Western Theological Seminary, Pittsburgh, plans to stay in the vicinity of Pittsburgh during the summer months and will preach and lecture where his services are desired. He has a message that is of vital importance and great interest to the churches of America.

In his native land, Mr. Song is known as preacher, poet, author, and editor. His life has been an eventful one—he has suffered great persecution; he has traveled extensively in his own and other lands; his higher education has consisted of six years in China, seven years in Japan, and three years in America.

His friends are interested in his having opportunities to speak, first, to bring Korea and America closer together and closer to Jesus, and, also,



to enable Mr. Song to return to his homeland next autumn where a life of useful Christian service is awaiting him.

Ministers and others who are interested in Mr. Song's message can communicate with him at Western Theological Seminary, 731 Ridge avenue, North Side, Pittsburgh.

February 17, ~~'28~~ '29

Last night Mr Chang K. Song, my friend from Korea, was telling me about some of the atrocities the Japanese people have committed in Korea; but only after I had forced him to do so by telling him what I had read in "The Case of Korea", and asking him point-blank questions. He said that one of his cousins was beaten to death in the presence of his parents and brothers, because he had taken part in the independence movement. Many of Song's friends, among them his best friend, perished in the church in Seoul to which the Japanese set fire after locking the 200 people in the church. The entire 200 died.

But the iron hand has come nearer him than that, for I pumped it out of him this morning that he was in prison for one and a half years, because some of the workers in the Independence Movement were harbored in the church of which he was pastor. It was near Christmas, 1920, when he entered the prison, where there was no fire except in the office.

Song was alone in his cell that was so small that he could not lie in it lengthwise, but only from corner to corner. The floor was of stones which served for both pillow, mattress and cover. A thin Japanese garment was his only dress. A waste-basket stayed in his room. There was a window in the cell, but it was only a few inches square and was located up near the ceiling. In the winter he almost froze; in the summer he almost suffocated.

Three times a day they brought him some rice-beans (not real, edible rice), the amount of which at each meal was less in bulk that a man's fist. They brought him this only under the condition that he fold 3,000 envelopes each day. If he could prove that he was sick he might be allowed to refrain from work, but if he did he did so on half rations. If he was not sick and did not make the 3,000 envelopes he got no food at all.

He says that he had a very strong body before he went to prison, but that now his health is very poor. He must have had a strong body to stand what he did. His year and a half was a light sentence, as many of his fellow-contrymen have to serve 3, 5, 10 or 20 years. Of course, they usually die before finishing these longer terms.

Not a friend was permitted to visit him in prison. He could receive only one letter every two months. No wonder he spent his time groaning and gritting his teeth. Fear came upon men as he demonstrated the groaning and gritting that he knows how to do only too well.....

Japan learned her present tactics and "altruistic" spirit from the U.S., England and France. The condition in Syria today, under the French, is almost as bad as that of Korea.....It is a poor country, but there are those of us who love it....

Febryary 18

Chang has just been telling me some more about the prison and Korea in general. During his solitary confinement of one and a half years he could not sleep, because of nervousness. He cried all the time, he said.

At first they placed him in a room with 40 other men, which room was so small that they could sleep only by placing their heads between the legs of others. There were several waste-baskets (literally) in this one room. He could have remained in this environment, but for the fact that he refused to stop preaching Christ to his companions there, who naturally proved ready listeners. After repeated warnings he was taken

from among the 40 and placed in solitary confinement, which is the worst punishment known to man. There he suffered until realeased, and after.

In Korea the Japanese police, in order to get enough evidence to convict the accused, administer the third degree to make even the innocent admit enough to make a case. This grilling is really the trial as being brought before the judge is a mere formality, after the enforced confession. This first process in known as "preliminary examination". Every other day for two weeks Song's thumbs were tied behind his back, one arm being bent upward and the other downward. He was suspended in mid-air by a rope hitched to the one that bound his thumbs behind him. And then they lowered and raised him alternately to make the torture worse. The ropes tore the flesh from his thumbs; he could see his "pretty white bones". Unconsciousness would finally postpone his sufferings, but they would revive him with cold water.

They would also hang him up by his feet and pour a mixture of water and very hot pepper down his nose, again causing unconsciousness. All this was done to make him admit enough to convict him on. He says he was beaten many times and received many hundred blows, even on the head. He still has the scar of where they branded him on the foot with a red hot poker. Pencil-like pieces of wood were placed between his fingers, three on each hand, and then the fingers were sqeeezed together. Try this! He did it gently to me with one pencil, and I yelled. These forms of punishment were not invented for his special benefit, but are the common practice; tens of thousands of Koreans suffering thus every year.

During his stay in the prison his human side got the better of him and he, his sense almost nil, determined to spend the rest of his life killing Japanese by the hundreds. But even if he could kill one Jap he would be willing to give his own life in exchange. "Revenge is sweet". But in the prison he caught a new vision of the Christ, high and lifted up. Formerly his Christianity had been of the inherited type; but in the prison he saw Him for himself and as He is. He became a "new man", to use his own phrase. He determined to love even the Japanese.!!!! He owes it all to his Christ and mine. Indeed, Christ did not die in vain. Nay, He did not die at all. He walks today in the lives of men, some men..... .

All the present religions of Korea and Japan countenance and foster prostitution, while we build $5,000,000 churches, and our ministers ride in Pierce Arfows when lack of finances makes the Board refuse applicants for the foreign mission fields every year. "What, have I been so long with you, and yet hast thou not known me?".....

The Christian missionaries there are never molested because they are citizens of other countries. Song terms them "our watchmen", because their presence diminishes the number and intensity of atrocities....

God forbid that I should consider my own welfare in this matter!

MY FLOWER
--THE EDITOR

With me the birds so sweetly sing,
For love itself is on the wing.
Awake, ye heart-strings, awake and play,
And float a carol to the heavens gay.

Speed on, ye faulty fountainless Parker,
Reveal the heart of an impassioned lover!
Mingle, ye beautiful thoughts of Flora,
Portray my soul and its Aurora:

I sit alone beneath the moonlit sky
Yearning to hear my true-love's sigh;
My only companions are the silent night
And memories of one removed from my sight.

My heart speaks loud as memories swell,
Enhancing my struggle in love's warm cell.
Ungolden silence fans the flame
That was kindled when into my life she came.

I close my eyes and dream she's near;
Closer and closer she treads without fear.
My eyes behold the love-light's gleam
Than flows in an everlasting stream

From God's own masterpiece--her eyes:
Those eyes that bade my love arise.
My thoughts dwell long on her loveliness;
My life, my all for one caress!

I see that smile that is fairer by far
Than blackest heaven's only star;
I hear her voice that is dearer to me
Than the thought of a year in Eternity.

Still nearer she comes on light tip-toe;
A moment follows when my soul does grow;
I clasp her snow-white hand in mine
And pray--for a lengthening of time.

July, 1927

The poet meterizes long and attentively about the tiny grains of sand. The orator never tires of waxing eloquent about the sands of time. The cement worker looks upon sand as one of the mainstays of his life. But it takes a person who has lived in the great Southwest to fully understand the true nature of sand, the extent to which it can be used, and the limit to which it can be misused by the elements.

I point with the usual Texan pride to the fact that I spent my boyhood days in the Lone Star State, which seems to be the original home of sand. My love for sand began in babyhood when first I journeyed to the neighborhood sand-pile. My love for it ended when I moved to Texas and there experienced a mighty sand-storm. Always have I loved to go to sand, but how I do hate to have it come to me!

Sand-storms are of two distinct types, the less common of which is the kind that lingers for many hours, or even days. But in a real storm the unfortunate pedestrian is buried in afew minutes. At least, he had rather be buried than just concealed by the deluge of "terra infirma".

Picture for yourself a lightly colored brown cloud of sand near the horizon in the far distance. Closer and closer it comes at rapid speed. In ten minutes you turn around and watch it recede in the distance as quickly as it came. During such a storm it is impossible to see even across the narrowest street. I can not tell you how such a storm looks from a box seat in the midst of it, for never did I open my eyes in such a circumstance.

Whence came all this landslide? In that particular locality one of the world's widest rivers, not ten miles distant, was the source of all the sand. Yes, the sand came from the bed of Red River, which is a mile wide; and yet which does not have enough water in it at that point to float the smallest of toy boats. They call it a river, but really it is only the basin of a river of other days. Now it is one long expanse of sand, most of which is quick-sand. I myself have been up to my belt in one of these sandy graves.

The results of a sandstorm are manifold, not the most uncommon of which is need for repentance by the many who find it necessary to use their golf vocabulary in a storm. It is reported by reliable authorities that in a few cases men have been driven even to the use of their Ford vocabularies.

The most appalling result is left ny a storm which visits you in the night. The queer aspect of your pillow when first you behold it the following morning, or rather the lack of aspect of the pillow itself, is the most striking result. On many summer mornings I have looked at my pillow, or more exactly, for my pillow, and have been able to see only an oval shaped portion of the original color of my head-rest. The remaining portion of the pillow-slip is completely covered with sand, even beyond the point at which the slightest trace of white may be found. Sad, but true.

However, as is the case with every evil, a sandstorm has its redeeming features, for it brings the most welcomed and most noticeable purifying of the atmosphere that one can imagine. (I wish we had them in Pittsburgh) The sand seems to absorb the impurities of the air. Perhaps this cleansing quality is exaggerated because of the great contrast of the storm and the peace. After a storm the air is more exhilerating. It makes you breathe deeply. You are glad to be alive. You learn to appreciate God's gift of pure air. This rejuvenating effect is the more welcome at this time for it is then that the housewife must begin to

AUGUST 11, 1929

The Atlanta Journal

Preacher Recommends *Hoboing*

The Rev. William R. Swaim, of Knoxville, Tenn., a Theological Student and an ~~Ordained~~ Presbyterian Minister, Urges the Man Who Is Down on the World to Try Bumming for Awhile and Learn How Big-Hearted People Really Are

"I soon found out that they had just been married and the man let me drive all day. I called that my sight-seeing trip."

THIS ARTICLE APPEARS BY R[illegible]ST.

IF A FELLOW gets down on the world he should get out and bum," says the Rev. William T. Swaim, Jr., of 3803 McCalla Avenue, Knoxville, Tenn., an ordained Presbyterian minister, but still a student at Western Theological Seminary, Pittsburgh, Pa.

"Out on the highways," he continued, "every stranger is a friend, every man holds out a helping hand, and you find what a lot of fun you can get out of life—bumming."

That Mr. Swaim is qualified to give an opinion is proved by the fact that he has covered a bit over 25,000 miles in this way in the last five years and that he is a member of the International Brotherhood Welfare Association, which is a hobo organization. Furthermore, he is the man who founded the Collegiate Knights of the Road, whose only entrance requirements are that you shall have bummed 1,000 miles.

Mr. Swaim, who is 23 years old, is a delightful mixture of typical American collegiate and serious-minded minister. He loves tennis and outdoor activities, yet he is a good student, too. Last year he took eight subjects and won "A" in every one of them.

"How many of the 25,000 miles have you actually hiked?" he was asked.

Technique of Bumming

"Hiked! I don't hike. I bum. You see, it's this way," he went on eagerly as he dropped into a chair and tried to make me understand. "There's a real technique to this bumming business. In the first place, no real, self-respecting hobo ever walks. After you have your trip planned you bum a ride to the edge of town and get on the highway you want to travel. Then don't start walking, but stand on the side of the

DVEA

The Rev. William T. Swaim, Jr., starting on a bumming trip.

52.

KNOXVILLE NEWS-SENTINEL, JULY 6, 1929

road and watch until a fast car comes along, then put out your hand and smile for all you're worth. After the car stops ask the man politely where he's going. If he's only going a short way decline with thanks, leave him for the uneducated hoboes and try again. Why, the other day I was headed for St. Louis and the very first car I hailed happened to be going to Akron, but I dropped off at Lexington.

"Two things that are very important about this bumming business are, first, never wait part way down a hill, but go to the top, because no motorist will stop his car while proceeding down hill at a good rate of speed. And, second, don't try to bum on Sunday, because then folks are usually just on short trips and have the whole family along besides.

"I've ridden in everything from a bread truck to a Pierce-Arrow and it's all fun, but the Pierce-Arrow time was my hobo trip de luxe. This outfit had a colored chauffeur who had just taken his employer to Washington and was deadheading home. He took me the whole three hundred miles and delivered me at my door in great style. Then once I was coming down through the Shenandoah Valley in Virginia, when a young couple in a Ford coupe picked me up. I soon found out that they had just been married and the man let me drive all day. I call that my sightseeing trip.

How He Learned to Bum

"About half the people I ride with are salesman and you certainly can learn a lot from them. They're a jolly, good-natured crowd who know human nature from the ground up. Nothing gets me quite so mad as to hear some one who has been riding in his own automobile, and never tried to bum, tell you you can't get a ride. You can do it easily in any state in the Union and folks are good to down-and-outers. Just for an experiment, the other day, on that trip to St. Louis, I walked into a bakery, and although I had $13 in my pocket I told the young girl at the counter that I was hungry and would like to get some stale bread. She had none, but opening one of the glass show cases she pulled out six big cookies and four doughnuts and a loaf of bread and gave them to me. I was half ashamed of my experiment, and wonder what she'll think if she ever reads this, but that is the sort of thing on these trips that makes a fellow realize how truly fine people are.

"I guess being born in a minister's family is the main reason I learned to bum," young Swaim laughed, "for of course we're always broke. I started when we lived in Brownsville, Pa. Soon after we moved there I entered Washington and Jefferson College and the bus fare was $2 each way, so for week-ends I learned to bum my way and save the $4 which, of course, I never did see. Each fall I hobo back to Pittsburgh to Western Seminary. Last year, the day before I started, I hadn't a penny and I went to say good-bye to my girl, and her brother gave me $5. On the way I met a hobo that needed cleaning up, so I gave him $1.50 of it. He was broke and out of luck. Hoboes are always good to each other. They'll divide their last cent. A couple of them will meet on the road for the first time and in a moment they're just like old friends."

Campus Chariot

Young Swaim has two brothers who, like himself, are Presbyterian ministers. They, too, are planning to get their Ph.D., and they share Bill's interest in hoboing. The older brother now has a charge in Texas, but Bob, the youngest brother, frequently accompanies Bill on his trips.

"Bob's as good a hobo as I am," Bill explained. "One summer we made 6,000 miles together. That time we decided to do something on the way, so we made name and number plates. We even had our own stationery printed: 'Swaim Brothers, Manufacturers of Chipped Glass Name and Number Plates. All Sizes. Airplane Service at Submarine Prices!'

"We'd often get meals or a night's lodging for a name plate. We'd be going through the country and see an old home-made sign: Rooms for Tourists, and we'd stop and show the landlady our beautiful name plates and tell her she'd only have to wash a couple of sheets to get one. The name plates cost us about a nickel apiece to make and we sold them for $1.25. The folks in the country took to them like a duck does to water and, you know, on that trip we cleared over $50 in one day, so we saved up until we had enough to buy us a campus chariot and arrived home in great style."

"Did you pick up the bums on the road after you got your car?" Mr. Swaim was asked.

"I'll say we did! And we could recognize a kindred spirit as far as we could see him," he laughed.

712-Mile Trip Is Made By Swaim For 67 Cents

A 712-MILE TRIP for 67 cents, including all rooms, meals, traveling expenses and luxuries!

That is the enviable record which has been hung up by the Rev. William T. Swaim, Jr., pastor of the Washington and Blaine Presbyterian curches and son of the pastor of the Kirkwood Presbyterian church on a jaunt from near St. Louis to Knoxville. He arrived home the last of this week.

The cheapness of travel was due to the hospitality of friends new and old, college chums, relatives, and traveling salesmen.

Wednesday at noon the pastor went to a bakery and, as an experiment, asked the clerk to give him some stale bread to stay his hunger. Te bakery girl, unable to locate any stale bread, wrapped up six fresh cookies, four doughnuts, and a loaf of bread.

After traveling 300 miles Tuesday in 15 cars and a taxi, he went to the home of a friend near Louisville. After supper the friend asked him to take an automobile ride, thereby reminding him of the postman who took a hike on a holiday.

Last Sunday the young pastor preached two sermons in Soreno, Ill. For one of them he received the collection which was 98c. Deciding that the sermon ought to earn him a trip home, he pocketed the money and started out.

His itemized expenses for the trip were: pop 10 cents, taxi 25 cents, street car 7 cents, and a souvenir purchased from the father of Floyd Collins 25 cents.

Mr. Swaim is a former member of the International Brotherhood Welfare Association, a hobo organization. He was also founder and president of the Collegiate Knights of te Road at Maryville college. In the past five years he has "bummed" over 25,000 miles thru 15 states and the District of Columbia.

CHURCH CALENDAR

PRESBYTERIAN

FIRST—The Rev. Samuel Glasgow, pastor; 10:30, "Perfected Into One;" 5, "Fellowship."

SECOND—The Rev. Clifford E. Barbour, pastor; morning, "The Necessity of the Cross;" evening, "Going to Arabia."

FOURTH — The Rev. John S. Kirkwood, pastor; 11, "The Loveliness of Christ;" 7:30, service on the roof garden.

WASHINGTON—The Rev. William T. Swaim Jr., pastor; 10:30, "Jesus' Teachings Versus War."

GREYSTONE—The Rev. B. B. Lavtion;" 7:30, sermon by W. H. Cook, prison evangelist.

WHITTLE SPRINGS—The Rev. J. A. Mitchell, pastor; 10:45, "The Ark of the Covenant;" 7:30, "The Precious Blood of Christ."

METHODIST EPISCOPAL, SOUTH

CHURCH STREET—The Rev. Percy R. Knickerbocker, pastor; morning, nim, evangelistic service.

VIRGINIA AVENUE—The Rev. C. N. Fisher, pastor; 10:45, "The Cross;" 7:30, "Ruth the Daughter-in-Law."

BAPTIST

FIRST—The Rev. F. F. Brown, pastor; morning, sermon by the Rev. O.

TO BE CONTINUED

S'il Vous Plait

LIBRARY
Western Theological
Seminary
N. S., PITTSBURGH, PA.

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

T H E S C R A P B O O K

Volume 1
Number 2

Edited by

Wm. T. Swaim,Jr.

February 26, '30

Memorial Hall
Western T heological Seminary
Pittsburgh
Pennsylvania

TABLE OF CONTENTS

Editorials.....2
Einstein's Theory..Kang.....6
Miscellaneous.....16
Echoes of the Past..Schaeffer.17
No Place Like Home....Gray....18
Nursing.....Editor 19
The Negro.....Editor.....20
Quotations.....24
Pictures.....25
Seminary Songs.....29
Banner Notes.....32

E D I T O R I A L S

THE SCRAPBOOK

The brevity and late arrival of this issue of "The Scrapbook are due to the same reason. The original purpose of the editor was to publish an issue each month, but the examinations and other things interfered. The rush has not subsided in the least, but the Scrapbook must appear, however small.

Until yesterday the proposed theme of this issue was vital Christianity with emphasis upon pacifism. However, the editor did not have time to finish his statement of the pacifist's position before leaving for the Interseminary Conference at Gettysburg. Accordingly, all the articles dealing with war are postponed for the next issue which will appear in a couple of weeks, God and students being willing and cooperative.

In the first issue an appeal was made for articles in order that the editor's name and combinations of words would be less conspicuous. Those who answered the appeal are hereby thanked, as are those who will contribute in the future.

FOUND: OUR ALMA MATER!

Will wonders never cease? The first Scrapbook proposed that we insitgate a movement that would culminate in our being the possessor of an Alma Mater song. The answer came much more easily than was anticipated, as we already had one tucked away in the files of the Seminary office. We now know that it is the custom to sing it at the annual alumni banquet, but students are also permitted to sing it. Want to see it? Turn to page 29 and look it over. Copies of it can be secured from the editor. Let's everybody learn it and make it ring from the depths of our loving hearts at the monthly meetings of the Y. M. C. A. and on every other occasion that it can be used

---

WANTED: SEMINARY COLORS

The appearance of official Seminary colors will not be so sudden or easy, but that will not need to keep us from having some. The only way to get them is for everybody to start talking about them and hoping for them. When public opinion is warm, then the logical procedure will doubtless be action by the Executive Committee, then by the student body, then the faculty and the Board of Directors, upon whom the final decision is said to rest.

Now, deciding upon the particular colors to be adopted is a hard matter. God made so many colors and now we have to select the most satisfying ones for our official colors. Blue is the more or less official color of Presbyterianism. White stands for everything else that is pure and lovely! Therefore, we propose that one of the combinations that receives attention be Presbyterian Blue and Heavenly White.

We know of several other seminaries that have colors; maybe all of them do, for all we know, or care. What we do know is that we need some very badly.

A combination of blue and white would necessitate the purchasing of some new basket-ball suits; but none of the players will object to that, in view of the fact that the jerseys we have show too much that is white and not necessarily Heavenly nor patch-work.

Miss Slosser first used her spoon, the gift of the students, by imbibing some oil of castor. We hope that her first impressions will not be lasting ones.

REVIVAL IN SEMINARY

Since the return to school after the Christmas holidays there has been a steadily growing, spiritual revival among the students. It is not surprising to find the need of such even in a Seminary. One of the recent great books is "Twice-Born Ministers" by Shoemaker. In the next Scrapbook we hope to have an article or two or "Twice-Born Seminary Students" by the leaders in the spiritual awakening.

The revival is so prominent and uppermost in our hearts that it is with difficulty that its public and written presentation be deferred to the next issue. But those who inaugurated it should be the ones to write about it.

Those who were not in it have already discussed it too much. One PERSON referred to these leaders as "crazy" and "Acting like they were drunk". We are reminded of Sabatier's comment about the madness of St. Francis: "His madness, if madness it were, is one the contagion of which one need not fear". [redacted] ANOTHER PERSON proposed that the weekly Testimonial Meeting of the students be crushed out of existence! [redacted]. It is too bad that the ministry is only a profession to so many people.

The Christian Laymen's Association

The treat of your life awaits you in your first visit to the weekly meeting of the Christian Laymen's Association at McCann's every Monday evening at 5:30. Language has no words to express the thrill that it is to go to such a place and hear Christian, real Christian, laymen tell their personal testimonies, their vital ~~relig~~ religious experiences. To say the least, it is a great inspiration and endouragement to young ministers to go there and see the great number of earnest laymen who really take Jesus seriously. We partake of a common meal before the meeting, tho it is not necessary to partake of the meal to be at the meeting.

The meeting is also interesting, besides having its other and more weighty virtues, from a psychological point of view, especially if one is interested in analyzing experiences of men, having read books like Wm. James' "Varieties of Religious Experience". But one feels a hesitancy in speaking of such an earthly aspect of such a divine matter.

The C.L.A. will order any book in print for any one who wants them at publishers' prices. "The Christ of Every Road", Stanley Jones' new book that had three printings in January, though priced at $1.50, is obtainable there at the price of $1.13. All other books are in about that proportion. And they heartily welcome the opportunities of ordering books. They also have a circulating library. Go down onee and get your name on their mailing list, and then notice how slowly the Mondays roll around.

READING NEWSPAPERS

It was most surprising, and perhaps disappointing, to learn that SOME FRIENDS [redacted] spends an hour each day reading newspapers, even Pittsburgh papers. Now, we contend that there are better ways of wasting time than reading such print--it can not be called literature here. Newspapers are just papers. and have lately degenerated into scandal-sheets. Very little good can be derived from reading such.

If news it is that is wanted, why not learn the news from some-one else who has read the paper? He will give you of his knowledge freely. Your asking him and listening so intently will make him think that you like him. You can laugh with him, and then at him

later. With the time that is saved good magazines can be read. In them one finds all the worthwhile news written up by experts and authorities. Not only news, but knowledge is also awaiting the tenth part of your time. VIA MAGAZINES

Anyone who finds time to read the newspaper promiscuously does not seem to be playing fair with his time and curriculum. It is good to have a budget of one's time, but one's brain and not his fancy should construct said budget.

The only way for a minister to read the newspaper is while he is standing up.

E I N N S T E I N ' S

T H E O R Y O F R E L A T I V I T Y

by

E. WHAN KANG

written
in

State Branch Hospital
Cresson, Pa.

Supplement to the Bulletin
of the
WESTERN THEOLOGICAL SEMINARY

Vol. XIX. July, 1927 No. 4

DIRECTORY.

This Directory contains the names of all students matriculated at the Western Theological Seminary, who are now living.

The first section is an alphabetical list with classes and addresses.

It is followed (p. 79) by a list by classes. The names of all graduates are here listed, those who received a certificate of graduation instead of a diploma being marked (c). In classes where there are two divisions, the second list includes the names of students who took only a part of their course in this institution.

Post-graduate students who did not do their under-graduate work in this Seminary are listed on page 92.

Following this Directory (p. 93) is a list of students whose addresses are not known. In this section we have included the names of all former students whose biographical records are incomplete.

The Faculty would be glad to receive information in regard to the persons whose names appear in this group, or corrections of errors in any part of the Directory.

Ackman, J. B.	Belle Plaine, Iowa	1916 p-g
Allen, C. G.	Holliday's Cove, W. Va.	1890
Allen, David Dinsmore	Taholah, Wash.	1884
Allen, David K.	106 Marchmont Rd., Edinburgh, Scotland. c-o Mrs. Mildred MacPhearson	1925
Allen, Perry S.	1805 Walnut St., Philadelphia, Pa.	1877
Allen, Robert Hill	3948 Grenet St., N. S. Pittsburgh, Pa.	1900
Allen, William Elliott	4917 Centre Ave., Pittsburgh, Pa.	1892
Aller, Absalom Toner	709 S. 9th St., Salina, Kan.	1886
Allison, Alexander Bertman	R. D., Glenshaw, Pa.	1902
Alter, Robt. L. McCurdy	Burkeville, Va.	1893
Alter, S. Neal	American Mission, Hama, Syria	1920
Ambrose, John C.	1220 McDonald Ave., Hastings, Neb.	1887
Amstutz, Platte T.	561 E. Bowman St., Wooster, Ohio	1908
Anderson, Clarence Oscar	Cherry Tree, Pa.	1899-p
Anderson, F. S.	148 Codding St., Providence, R. I.	1925-p
Anderson, J. M.	Hyattsville, Md.	1882
Anderson, J. P.	Grandview, Wash.	1886
Anderson, J. T.	Westfield, Wis.	1908-p

Anderson, R. E.	Onarga, Ill.	1878
Anderson, T. B.	Beaver Falls, Pa.	1871
Anderson, W. W.	Wilmette, Ill.	1862
Armstrong, H. P.	Winnebago, Ill.	1901-p
Armstrong, J. N.	Rosedale, Long Island, N. Y.	1891
Arney, W. J.	North East, Pa.	1871-p
Arthur, J. H.	Hangchow, Chekiang, China	1912
Asdale, Wilson	2633 Reagan St., Dallas, Tex.	1877
Ashley, William A.	855 Hazlett Ave., Lincoln Place, Pa.	1927
Aten, S. H.	Burtt, Iowa	1908
Atkinson, Wm. A.	Rochester, Pa.	1896
Atwell, G. P.	Washington, Pa.	1898
Aukerman, Elmer	Malcolm, Iowa	1893
Aukerman, R. C.	3876 Garland Ave., Detroit, Mich.	1895
Austin, Chas. A.	1538 Grosbeck Rd., Cincinnati, Ohio	1894
Axtell, John S.	Winona Lake, Ind.	1874
Axtell, R. S.	New Brighton, Pa.	1917-p
Babinsky, Andrew	42 Thomas St., South River, N. J.	1926-p
Backora, V. P.	604 Broadway, McKees Rocks, Pa.	1905
Bailey, H. A.	602 Park Ave., Johnstown, Pa.	1902
Baker, H. Vernon	Mayview, Pa.	1908
Bamford, Geo. K.	1266 Lansdowne Ave., Toronto, Canada	1921
Banker, Willis G.	Tahlequah, Okla.	1885
Barbor, John P.	Grove City, Pa.	1874
Barbour, Clifford E.	53 Salcom St., Edinburgh, Scotland	1922
Bardarik, George	Box 224, St. Clair, Pa.	1920
Barker, John B.	Smithfield, Ohio	1925
Barnes, W. C.	197 Washington Ave., Vandergrift, Pa.	1916
Barr, A. H.	845 Chalmers Place, Chicago, Ill.	1895-p
Barr, Floyd W.	Beaver Falls, Pa.	1911-p
Barr, Robert Lord	Elbow Lake, Minn.	1897
Barrett, W. L.	4503 E. 18th Ave. Denver, Colo.	1900
Bartholomew, A. R.	1st. Unitarian Church, Morewood and Ellsworth Aves., Pittsburgh, Pa.	1917
Barton, Joseph Hughes	1422 Cleveland Blvd., Caldwell, Idaho	1884
Bartz, U. S.	Rural Valley, Pa.	1896
Baumgartel, H. J.	Ebensburg, Pa.	1913
Bausman, J. H.	Rochester, Pa.	1883
Beatty, C. S.	945 W. 9th. St., Erie, Pa.	1900
Bedickian, S. V.	R. F. D., Halstead, Pa.	1896
Behrends, Arthur D.	1125 N. Main St., Avoca, Pa.	1923
Bell, Charles	R. F. D. No. 1, Ellwood City, Pa.	1899
Bell, L. Carmon	Huron, S. Dak.	1889
Bell, Wm. J.	Mt. Iron, Minn.	1893-p
Bemies, C. O.	1417-23d Ave., Minneapolis, Minn.	1997
Benham, DeWitt M.	The Cecil, Baltimore, Md.	1887-p
Bergen, H. H.	Plymouth Congregational Church, Lockport, N. Y.	1912
Bergen, S. V.	2168 E. York St., Philadelphia, Pa.	1910
Bibby, John K.	Clairton, Pa.	1924
Biddle, Eugene L.	7422 17th. Ave., Brooklyn, N. Y.	1924

In 1916, Einstein's work on "Relativity, The Special and General Theory" was published, and the scientific world was thrilled by its charm. But it has been said that there is not a score of persons in the world who understand the mathematical details of the thoery. The philosophical relativity is as old as philosophy, but its development in modern form is first made by the great English thinkers, then by Kant and Spencer. Einstein approaches the theory as physicist and mathematician, but he is metaphysical in his thought. Einstein is attempting to penetrate beyond the limits of the present human experience. The scientist assumes the reality of the physical world. And the metaphysician and theologian deny the reality of the phenomenal world, and think of the noumenal world. Einstein denys the reality of the phenomenal world and attempts to establish a new conception of the universe--the four-dimensionalism. The four-dimensional world appears to us in forms of phenomena through certain mysterious transformations, which Einstein terms "twist" or "curvature".

In this article, the writer made references to Lawson's translation from the original German edition of "Relativity, The Special and General Theory", and to Guggenheimer's commentary on "The Einstein Theory". The writer assumes that the reader has some knowledge in philosophy, physics and mathematics.

Human beings have long reflected that there must be a reality that underlying the external appearance. The scientist traces phenomena through their antecedents from cause to cause, and finally reaches a unitary first cause, beyond which he cannot penetrate. This first cause must be infinite and absolute. Moreover, it must be self-existent. It is the task of the metaphysician to explain the first cause, if possible.

The universe is a very vast one. A star we see today may have really ceased to exist thousands of years ago. The light of the distant stars reaches us through a medium supposed to fill all space. It is inconceivable that light can travel without some connecting medium. It is also inconceivable that bodies at a distance can attract each other without such a medium. The scientist, therefore, has assumed the hypothetical ether, which is supposed to be immaterial, according to the orthodox relativity.

Einstein, at the outset, emphasized that the truths of geometry, like the axioms on which they rest, are valid only so far as experience extends. Our accepted geometry is valid only so far as its axioms are true. In the electronic world, a straight line is no longer the shortest distance between two points. Einstein starts his theory and develops it by disregarding Euclidean and orthodox standards of space and time measurements, and by the adoption of the ingenious systems of the "non-Euclidean" geometers, such as Lorentz and Minkowski.

Einstein calls his first theory of relativity "the special theory in order to distinguish it from the "restricted principle of relativity", which is ordinary relativity, prevailing before his time. He uses the word "relativity" in three senses: firstly, in the restricted sense as the ordinary relativity; secondly, in the special sense in which he established a new law applicable only to a universe of uniform, straight motions; and thirdly, in the general sense in which he extends the results of the special theory to a universe such as that in which we live, containing rotatory and accelerated motions.

Science has demonstrated that all known things, from mass to electron, are in motion. But all things are moving in relation to each other, and this fact is called by Einstein the "relativity of motion". He illustrates the truths of the relativity of motion by assuming a train traveling in a straight line at uniform velocity along an embankment assumed to be at rest. He imagines that the train is enormously long, and assumes that the air above the embankment is entirely removed.

If, under such conditions, an observer on the train were to drop a stone from the car window, it would, of course, have the velocity of the train in the direction of the train's motion. To the observer on the train, the train being the body of reference or co-ordinate system, the stone would appear to be traveling in a vertical line, that is, a line perpendicular to the floor of the car. But, to an observer on the embankment, using the embankment as his co-ordinate system, the stone would appear to be traveling in a parabolic curve. Now, which is true? Has the stone traveled in a vertical line or in a parabolic curve? Each is true, dependent upon the reference system selected by the respective observer. Motion is, therefore, relative.

In this world, there is no actual experience of the uniform or non-accelerated motion in straight line described in Newton's Law of Inertia. Newton's Law is theoretical only and is based on no actual experience. Einstein, therefore. claims that Newton's Law has some need of corfection. He made this correction in his general theory. Einstein summarizes "the principle of relativity in the restricted sense" in the following manner: "The natural laws run their course with respect to one uniformly and rectilinearly moving co-ordinate system in the same way as with respect to another similarly moving co-ordinate system".

At the beginning of his Special Theory, Einstein wishes his readers to understand the fact that he has drawn certain conclusions from the Michelson experiments which have established the law of constancy in the velocity of light at 186,000 miles per second, irrespective of the motion of the observer.

To an observer at rest, the velocity of light is 186,000 miles per second. If he moves toward the approaching light at the velocity of 100,000 miles a second, the velocity of light should, according to the classical principle of relativit y. appear to him 286, 000 miles per second; but, according to Einstein, it still appears to him 186,000 miles per second, because both his second and mile stick will change when in motion. The whole meaning of the special theory rests on this thought, and "the constancy of the velocity of light" is his major premise.

If we regard the earth as stationary and the classical ether as moving, there should be an ether drift, and the velocity of light in the ether should be effected. The light, like the swimmer, ought to travel across the ether current faster than against the ether current, according to the orthodox relativity. In 1887, the Michelson experiments were first performed by sending two portions of a divided beam of light in each case for the same aggregate distance, one portion is sent to and fro between two mirrors with and against the ether current, and the other portion is sent to and fro between two mirrors across the ether current. The idea was to determine whether the return of the two portions of the ray to the common starting point would at the same time or at a different instant. The result was that they returned at the same time. (Recently, Prof. Michelson has performed his experiments again, one in the Wisconsin mountains, and the other on the California in vacuum tubes.)

The Michelson results may be explained in this way. It must be either that the standards of distance measurement on the moving body are becoming shorter than the same standards on the stationary body, or that the clock on the moving body moves more slowly than the identically constructed clock on the stationary body. This problem is successfully solved by the equations of the Lorentz transformation. The equasions show, in mathematical form, "that a clock in motion will go more slowly than the same clock at rest; that the time units of moving clock will be longer; that at the velocity of light, ~~xxxx~~

clocks, and, in fact, all motion, will stop, and there will be no motion at all, and measuring lengths and bodies will disappear; and that the velocity will be the same for all systems, whatever their state of motion may be".

Einstein accepts the results of the Michelson experiments and assumes, from them, "the constancy of the velocity of light irrespective of the motion of the observer". From this, he sets out to deduce his special theory. Einstein deduces that the law of the conservation of mass becomes identical with the law of the conservation or indestructibility of energy. Matter is analyzable into a manifestation of force or energy, and matter and energy are one. An increase of velocity to a body will mean an increase of mass to it. The momentum of a body is the product of its mass by its velocity. The velocity of a body in any system is the distance traveled by it in the time unit of that system. According to Einstein, there can be no velocity exceeding that of light, and if a body moving with a given velocity is added by the velocity of light, the resulting velocity will still be that of light. Even if the velocity of a body be constantly accelerated and attained the velocity of light, it ceases to increase further, When the velocity of light is reached, the mass has become infinite, and that velocity can not be exceeded because it would take an infinite force to overcome the infinte resistance. This is true Einstein cosmology.

Einstein's special theory is to explain the result of the Michelson experiments. From the Michelson result, he suggests two postulates as premises of his special theory.

Postulate 1:-""No one can detect his own actual. non-accelerated motion; but only his motion relative to some other body".

Postulate 2:-"The velocity of light in a vacuum is constant whatever the velocity of the source".

The first postulate is axiomatic. The second postulate is based on the undulatory theory of light. On the corpuscular theory, the corpuscles propelled from a luminous body would have not only their own velocity, but also the velocity of the emitting body. But on the undulatory theory, the light consists of the wave motion derived by the hypothetical ether from the atomic motion of the propelling body; so its velocity depends upon the wave motion in the ether and not upon that of the luminous body.

Einstein states that certain recent development in electrodynamics and optics show that moving electrons gain in mass and lose in length. Motion in ether is a form of energy, and he deduces that mass is energy. And, his second condlusion is that light has mass (cf. general theory). He ignores the existence of a stationary ether as to moving bodies. He substitutes the classical ether for a moving medium of all phenomenal motions. The ether, embracing our whole universe, may itself be in motion together with all its vast contents, in relation to another universe or other universes far beyond our own universe separated from it and from each other by vast stretches of empty space containing no ether. The real things in the nature are energies and activities. They manifest themselves to human consciousness in those modes of matter, force, space, time and motion. The real thing of the "medium" containing these activities is an as-yet-inconceivable mixture of space and time created by it. This leads us to the thought of the "four-dimensional world".

Let us briefly summarize the above statements before we discuss the four-dimensionalism. When two bodies move in relation to each other, and if the observer is on the one, it is the other that is moving; while if the observer is on the other, it is the first that is moving. Here we find the relativity of motion. The time units will be longer and the length units will be shorter and the mass will be greater on the relativily moving body as viewed from the relatively

stationary one; and precisely the same results will be obtained vice versa. Each body has its own length and time measurements and mass according to some condition of energy withing the body which corresponds to its state of motion, The changes of length in moving bodies cannot be detected by an observer traveling with them. His measureing rods, including the retinas of his eyes, will suffer corresponding change. Our earth, in the multitude of its motions as a part of the moving solar system, may be traveling at some velocity approaching that of light.

If two human beings were alone in space, moving towards each other at uniform velocity, neither would be conscious of his own motion, but each would conceive of the other as moving towards him. When they came into a violent collision, they would certainly be conscious of the fact that a force existed somewhere, whether in one or in the other or in both of their bodies, or in the intervening medium. Here, Einstein says that the motion existed outside the supposed moving bodies, but not inside them and it existed in the medium. The "motion producing cause" or "curvature" of the intervening medium produced by either of the bodies or their energy which expresses itself to us in the form of motion, Space and time do not exist apart from the totality of phenomena and their actions. Their appearance to us as such is due to our own special condition.

Einstein wishes the readers to understand the fact that the real world is one of four dimensions, of which time is one as truly as any of the other three dimensions. In our own condition, our minds have created space and time, They are the mental reactions of our partucular condition to phenomena. In the noumenal world, it is improper to speak of "distance" at all, unless we differentiate it by a special name such as "space-time distance" or "interval". There is no real measuring length or time unit in the four-dimensional world. Einstein, therefore, fuses time and space into one continuum. In the four-dimensional world, things never move in space directions alone. They may move in the time direction alone, when they merely "endure" in time, but do not travel. If they travel, their direction must be a composite of space and time. Our limited experience makes us to react to them in terms of space and time as separate things, and of measuring rods and clocks as standards for them. Time is conceived and measured by us in terms of motion through space. The day is the concept of the sequential motion of the earth about its axis. Similarly, the year is the concept of sequence of the earth's motion in its orbit around the sun. Such time measurements are essential for finite beings living in a changing, finite world.

The main meaning underlying the "space-time" conception is that we do not get the true idea of the position of our event in ~~the position of our event~~ in the universe if we are given the space co-ordinate only. The complete picture of the event can only be obtained by the addition of the time co-ordinate. The ray of the event of Christ's birth may have not yet reached the star a million "light years" far away.

Let us, very briefly, see how the non-Euclidean mathematics show the four-dimensionalism. We may omit the details, the mathematics. In determining the distance of a line between two points in a plane, we select a very minute line so that it will make no difference whether the aggregate line be straight of curved. Let us call this minute line the "distance-element". In a right angle triangle, the square of the hypotenuse is equal to the sum of the squares of the other two sides. Let us substitute the hypotenuse for distance-element, and the other two sides for two different co-ordinate systems, x and y. Now, we have the following mathematical expressions. The square of the distance-element is equal to

x^2 y^2, where x and y are two different co-ordinate systems in the two-dimensional world (the plane geometrical world). In the three-dimensional world (the solid geometrical world) the square of the distance-element is equal to $x^2+y^2+z^2$, where three co-ordinate systems, x,y,z are represented. In the four-dimensional world (the non Euclidean, geometrical world), the square of the distance-element is equal to $x^2+y^2+z^2+t^2$, where the time co-ordinate system is added to the already known three dimensions. Here in this four-dimensional world, the distance-element becomes "interval" element. Before the mathematical expression, $X^2+Y^2+Z^2+T^2$ was finally formulated, it was in the form, $X^2+Y^2+Z^2-c^2T^2$, where c is the constancy of the velocity of light. Since Einstein regards the velocity of light as the unit of all known velocities, the constancy, c, becomes value, 1. So the process is something like the following; $x^2+y^2+z^2-c^2t^2 = X^2+Y^2+Z^2-c^2T^2 = X^2+Y^2+Z^2-T^2$

The minus quantity before the time dimension, t, is the inconceivable "twist" or "curvature" in the four-dimensional or noumenal world, which causes the appearance of motion in the phenomenal world. The minus quantity in the equation is transformed into plus sign by a certain complex mathematical process, which we may omit.

We react to the motar motion of ordinary bodies at ordinary velocities in terms of space and time. We react to the molecular motion of relatively minute bodies at relatively enormous velocities, in terms of heat and sight and smell and taste. There may be other classes of motions beyond our present experience to which phenomena we would react in different ways if we were differently constructed. Modern scientific researches have revealed the fact that, besides the rays that cause our vision, there are invisible rays which cause heat, and others which cause chemical reactions. And we know the ultra-violet and X-rays. The recent investigations and demonstrations that one element differs from another only in some such simple way as the number of electrons revolving about the central proton, and that electrons and protons are reduceable to forms of electic energy. The electrons and protons are, in some way, the offspring of the mother ether. Gravitational force may be traced to some mode or activities of "ether substance". The reality of its presence seems manifested in such phenomena as light, heat, electricity and magnetism. Weight is not necessarily a quantity of all matter, and it is reasonable to suppose that the Einsteinean ether is the mother of all physical energies. "Behind such psychological ultimate as color, lies a Being that thinks these psychological ultimates, and transmits it throught the instrumentality of physical motion to our material brains, where it is transmuted to its original state by a mentality that is a part of the same Being immanent in all nature". L. Morgan calls it the "nisus", and Pringle-Pattison calls it the "immanent God in ration to the transcendent God". Theologians call it the providence of God.

Einstein, therefore, views that a thing may be mathematically abstranted from the nature, and that what is mathematically abstracted and empirically confirmed is a scientific truth. Einstein is, perhaps, the first one who attempts to prove the metaphysical speculation of the noumenal world by scientific methods.

Thus far, we have discussed Einstein's special theory of relativity. Since the special theory has no relation to the actual world, he extends its principle to the world in which we are actually living. He calls this extension the general theory.

Newton's Law of motion states that a body at rest will continue at rest and a body in motion will continue in motion in a straight line until either state, rest or motion, is changed by some other force. Any one who studies physics knows that when a constant acceleration is applied to an existing state of rectili-

near motion at an angle, the result will be a motion in a curved line. Einstein offers an illustration in order to interpret this phenomenon. He supposes that the earth--its atmosphere removed--were the only body in space, so that no other force would exert upon the earth. Now, he imagines that men have invented a powerful cannon which can discharge projectiles at velocities ranging from 5 to 6½ miles per second. The projectiles are discharged at an angle with the direction of the gratitational force of the earth, so that the resultant of the two forces will be a curved line about the earth, returning to the starting point. The projectiles will indefinitely continue to circle around the earth without earthly contact, if the high position from which they were discharged be conveniently disappeared. This illustration gives a notion of the manner in which gravitation acts, and a clear picture of the manner in which our solar system is constructed. The nubular hypothesis assumes that the initial centrifugal impetus of the revolving bodies was imparted by the flinging of some forms of gaseous matter. The initial centrifugal impetus added to the centripetal gratitational pull is sufficient to account for the structure and motions of the solar system. Our universe is so complicated with many existing forces that there is no uniform motion in straight line as is described in Newton's law.

If the relativistic idea in the special theory can be extended to the actually existing world of accelerated systems, the immediate question is the proper mathematical method by which the special theory can be transformed. Since we can not longer rely upon Euclidean geometry, we need a new geometry--the non-Euclidean. Before Einstein introduces the non-Euclidean mathematics for the general theory, he is, again, illustrative. He gives a beautiful illustration of an experimenting scientist in a spacious box or chamber alone in a space empty of all bodies, other than one non-interfering body on which there is another observer. It is well to remember that the gravitational force is entirely absent, and that the imaginary experiments are all performed in a vacuum.

Owing to the absence of gravity, it can be assumed that either side of the box is floor or ceiling. Let us, however, designate as the floor that side upon which the scientist happens to be standing. Now, unknown to the scientist, a rope is fastened to the center of the outside of the ceiling, which is the side of the box opposite to the floor, and some force maintains a constant pull on this rope. The box will move with an accelerated motion in the direction of the pull. To the scientist in the box, the magnitude of the rope's tension is the gravitational mass of the suspended object; while to the outside observer, this magnitude is its inertial mass. Here, Einstein concludes that, not only inertia and weight are identical, but they must, of necessity, be so. We may quote Einstein's own words:."Guided by this example, we see that our extension of the principle of relativity implies the necessity of the equality of inertial and gravitational mass. Thus we have obtained a physical interpretation of thi s law". This interpretation is his famous "Princi ple of Equivalence".

Let us return to the illustration of a scientist in a spacious box. Einstein supposes that an object is traveling at a considerable distance above the scientist's head, across the interior of the spacious chamber, and, to the outside observer, parallel to the floor of the chamber. The accelerated motion of the box will cause the scientist to perceive the traveling object as falling to the floor in a curved path; but, to the outside observer, this traveling object is still in the direction parallel to the floor of the box. Einstein, now, assumes that a ray of light is traveling in the same way as the object just assumed, this ray will similarly appear, to the scientist in the box, to fall to the floor

in a curved line. He concludes from this illustration that "in general, rays of light are propagated curvalinearly in gravitational fields". In the above illustration, to the scientists in the box, the light appears to move towards the floor; while, to the outside observer, the floor is moving towards the traveling light. Since the motions of the light and floor are only relative, we are forced to suppose that the activity must be in the common medium--in the space-time continuum. Motion is not actual, gravitation is no force. Force is relative. We, therefore, realize that "what we have to do with is not forces but structure". The structure is that of the four-dimensional world. The phenomena are activities in the four-dimensional world. These activities cause "travel" along the space-time lines of the four-dimensional world according to its non-Euclidean geometrical structure. In other words, the real activities are those of matter and energy, and these make the space-time structure according to their needs.

We have seen that the idea of the space-time continuum connotes the inconceivable "twist" or "curvature" of the four-dimensional world. This already twisted continuum is subject to a further twist or curvature. This secondary twist is caused by the principle of energy or activity which expresses itself to us in motion; we, therefore, perceive of moving bodies.

Under the theory of relativity, Euclidean geometry is disregarded. This disregard is shown by Einstein's famous illustration of the rotating disc. He supposes an empty space in which there is a large, flat, circular disc rotating uniformely in its own plane. There are several observers on the disc. In the distance, there is another observer on a reference body relatively at rest. Let us suppose that the disc observers are scientists, and that they understand the Einsteinian theory. They attempt to make experiments in their own field, and place some identically constructed clocks to the edge, on the rotating disc. No two clocks will keep the same time; because, the various points at which the clocks are placed will have different velocities according to the distance from the center. They, therefore, find that they cannot make any harmonious observations. So, the special theory tells us, time units will be longer when the velocity becomes greater. And the measuring rods and the arc of circle will likewise shrink. In the disc world therefore, Euclidean geometry is annihilated. The circle is not really a circle, and the triangle is not a triangle. We, therefore, need a special mathematics for the general theory.

In developing a mathematics for the general theory, Einstein adopts a system known as that of Gaussian co-ordinates. In this system, the square of the distance between two points is equal to $G_1X^2 + G_2Y^2 + G_3Z^2 + G_4T^2$, where the G's are the different potentials on the secondary twists. This is the final formulation of his general theory. The present writer is not able to understand the details of the mathematical process. But by this final formulation we are able to see that the task of the general theory is to formulate a system of mathematics by means of which Nature will be seen to be the same to all observers; whatever their points of view may be.

With the result of the general theory, Einstein devoted his energies to elaborate the proper mathematics for the law of gravitation, and he is said to have discovered a new law of gratitation. It requires a great mathematical mind to analyze his process and state of mathematics for his newly discovered law of gravitation. If his discovered law be valid, it would demonstrate that gravitation is not a force, but a geometry or structure. We have all seen the fact that Einstein has publically announced, in January, 1929, that he has fused the laws of gravi- PRO-

tation, magnetism, and electricity into one law. By an entirely new mathematics, Einstein has reached the same result as Newton had empirically reached. His new law of gravitation makes it possible to explain all astronomical phenomena which Newtonian law fails to do. The difference between Einsteinian law of gravitation and that of Newton is so minute, that it is impossible to test the theory except in relation to some astronomical motions,

Einstein offers about five proofs to support his theory. They are: the Fizeau Experiment, Spectrum Lines, the Purtrubation in the motion of the planet Mercury, the Deflection of a starlight by the solar gravitational field, and the deduction of a precise gravitational law from the Einsteinian premises. Among these, the most famous proof is the deflection of starlight by the solar gravitation field. Let us just briefly state this proof.

The astronomical observations of the phenomena of the deflection of starlight by the solar gravitational field were first made by great scientific expeditions in order to prove or disprove the prediction which Einstein made several years before the observations were first made. The prediction was made in his book published in 1916, in connection with the illustration of a scientist in a spacious box. We remember that, in this illustration, the ray of light appears, to the scientist in the box, to be curved in the gravitational field. Einstein predicted the direction and quantity of the deflection of a star from its usual position in the gravitational field of the sun, which might be observed in time of solar eclipse. He predicted that if a proper observation were made of the position of stars near the limb of the sun during a solar eclipse and this observation then compared with the star's position in the absence of the sun; that the deflecti on of the firmamental position of the star observed on the limb of the sun from that obsdrved in the absence of the sun.

The observati on was first made in 1919, and the deflection was established. Although some of his opponent critics deny the deflection as Einsteinian cause, it is generally conceded that Einstein may have really proved this theory by the aid of this observation. If it be true, it means that light has mass. Both the coppuscular theory of light and the wave theory of light imply mass. Light is supposed to be an electromagnetic phenomenon, and it is the seat of energy, And the Newtonian simple law of gravitation may need a slight correction.

Newtonian physics implies the common concepti on that the gravitation exerts upon the universe to condense itself and form an an island of material worlds floating on an infinite ocean of space. Einsteanian thinkers consider such a conception unsatisfactory. The constant radiation of light from the central mass into the boundless surrounding ether and never to return, means a perpetual impoverishment of the finte material universe. Einsteinian relativity predicts that the medium which carries the starlight and the gravitati onal force, may be limited. If it be true, our sidereal universe may be one of an infinite number of such universes which are separated from each other by enormous voids containing no medium. No light and no gravitational force can pass across these great vacancies. The various forms of ethereal waves will find an impassable boundary and be reflected to itself. This prediction id regarded as the gospel to the astronomical science. Nevertheless, the totality of the universes, including the Einsteinian ether and the non-etheral space, may still be infinite.

In concluding. Einstein illustrates the possibility to conceive of the four-dimensional world by supposing a "race of flat" BEINGS living on the surface of a sphere. He gives these two-dimensional beings intelligence and power to move only in their surface. We may imagine these beings as flat as the thinnest piece of gold

leaf that ever was hammered and yet it is impossible to conceive that they have no conception of their own thickness. Their motion on the surface must give them some notion of "downwardness". They, therefore, must conceive of a third dimension. The discovery of the third dimension to the two-dimensional beings is as marvelous as that of the fourth or fifth dimension to us.

Einsteinian thinkers claim that they have discovered a new phenomenal ultimate which is mathematically defined as the "space-time twist" or "curvature". This space-time twist reveals itself, through a secondary twist, to us as the phenomena of space, time and motion. The space-time curvature, therefore, is identical with the noumenal ultimate whch is assumed by the classic philosophy. Thus, Einsteinian relativity becomes a pragmatic philosophy which promises to discover an ultimate phenomenal truth in things.

M I S C E L L A N E O U S

A R T I C L E S

ECHOES OF THE PAST

--Lee Schaeffer

Prologue

Echoes of the past come to me
Of the days that were long ago,
You, my little comrade Deeshie;
I, called the Red Shadow.

First Memory

The burning sands of the arena;
The stench of the Christians' blood,
Clistris wrapped in his toga;
Nero watching his brood;

Second Memory

The lion's roar in the distance;
The martyr's song so sweet;
Morituri te salutant;
The gladiators Caesar greet.

Third Memory

A rose from the bosom of Deeshie
Dropped carelessly from above,
Worn in my helmet to protect me,
A token of her secret love.

Fourth Memory

The dying moan of brave Bulbus,
The strain of the Victor's Song;
The gleeful shout of old Lupus;
The howls of the Roman throng.

Fifth Memory

Paeans of praise and glory
Are ever the victor's share;
But a rose from the hand of Deeshie
My reward for the love she bare.

Sixth Memory

Secret thrysts in the palace
When I climbed to her window;
Lovingly I gave her solace
As she thought of cruel Nero.

Seventh Memory

Sweltering days as a galley slave
Pursued by the Viper King,
Love and death for those who are brave
The Roman soldiers sing.

Eighth Memory

Soundless calm in an open boat
Dream-cursed sleep and pain,
Hell-given thrist clutched the throat
A prayer for God-sent rain.

Ninth Memory

An Isle of Roses and Beauty
Nights of Moonlight and Song,
Sweet Memories of fair Deeshie
As the joys of Love we prolong.

Tenth Memory

Death and a dreamless sleep
And possibly an awakening;
Deeshie, I'll forever keep
Sweet Memories never forsaking.

"THERE'S NO PLACE LIKE HOME?"

"When a feller needs a friend" there is truly "no place like home." For those who have traveled abroad in foreign lands, and met the brethren, these words have an unique significance. Some folks feel that to settle in one place, there to be raised, cultured and located permanently, is the best policy for the production of high calibre service in one's vocation. Others equally feel that to move about obtaining education, experience and culture is the best method. The former we know as the American plan of education: the latter is largely that of the European plan of University study. How easy it is, here in America, to say "shifting about is a sign of an unstable character. The writer merely presents these two points of view for the consideration of the reader; no attempt is made to accept either theory; If an answer were demanded one right reply, like the man on a steamer bound for Europe, when presented by the waiter with a very large menu card said "Please give me a little of each."

Certainly there is no place like home. Conversely, there is no place to better learn to appreciate one's home than to be away from it for a time. This latter view the writer found true also in regard to the fuller appreciation of his country. There was so much to learn about America on the continent of Europe. The atmosphere of Sunny Southern France spoke volumes of truth about apparently hidden American conditions. The Gay life of the pleasure city "Gai Paris" reflected its lights across the sea. Italian art shot shafts of light into the dark and distant, but none the less possible and potential, future of American Creative art in all its fields. Lovely-mannered Spain extended grace and charm to folks of charm. German scholarship and industry goaded the student and the business man. Whilst Merry England, jovial and well groomed, extended felicitations of Cousin Brotherhood.

These are but a few of the many things the writer discovered in his quest in foreign lands. In another article he will endeavor to treat this subject not from the point of view of "no place like home?", but from that of "home was never like this."

Earl Gray
February 21, 1930.
W.T.S.

MY OPINION OF NURSING
--the editor
(a letter to a friend)

Recent knowledge of your latest adventure in life has stimulated the writing of this little note, for this is not the first time that I have thought of that vocation, nor of you.

My hospital confinements have taught me many things about nurses especially the self-sacrifice that is their lot. As you know, self-sacrifice is one of the cardinal Christian virtues--"If any man would come after me, let him deny himself, and take up his cross, and follow me....and whosoever shall lose his life for my sake and the gospel's shall save it" (Mark 8:34) The chief purpose of this letter is to remind you of the fact that in choosing to be a nurse you are but following Christ, and that in more ways than in mere self-sacrifice.

Jesus Himself nursed many people back to health, even to life. No doubt He did it more often than we know. As you hasten from room to room every day I hope that you meditate ypon the inspiring thought that in so doing you are answering the Call of Chrxist to you.

Jesus gave Matthew a special invitation to follow Him. Matthew rose and followed Him. You and I, in our kindred callings, have also received and answered the same invitation. Certainly, you are as much called of God in serving Humanity as is a minister. The two are sacred callings, in a sense in which most others are not. Perhaps we might even designate them as the same calling in different fields. If anyone enters nursing or the ministry for any reason other than an overwhelming desire to serve humanity and the crucified Savior, that person is not worthy of his high calling.

Your primary work is practicing Christianity, while mine is preaching it. Your secondary work is preaching, while mine is practicing. However, Jesus did not intend for there to ever be any such distinction, it would seem. He hoped that all who preach would practice and that all who practice would preach. I hereby accept my responsibility more fully to practice; and I enjoin upon you the duty of accepting your responsibility of preaching in a quiet, Christ-like was to those to whose physical disabilities you minister. Do you ever hum a sacred tune within hearing distance of those who are less happy than you? Jesus healed their bodies only that He might heal their souls.

Someone said that a hospital is "a mansion of woe". A Christian should realize that it is infinitely more than that. Carlyle said "Institutions are but the lengthened shadows of great men". I contend that hospitals are but lengthened shadows of Jesus, the healer of men who went about doing good. and bidding others to do likewise.

I am not aware of the motives that led you to the School of Nursing. It is possible that a desire to follow Jesus had nothing to do with your entrance. If not, I plead that you will take knowledge of the wondrous fact that you are really following Him, in practice if not in theory. If such a desire is yours, I know that you are supremely happy in giving Jesus the center of interest that He so well deserves. Even if you have not consciously affirmed such allegiance to Him, I know that His influence in your Christian home unconsciously influenced you in ways that were unrealized by you, although planned by Him. Won't you continually steep your mind in the beautiful thought that in nursing you are doing your part in establishing the Kingdom of Heaven on earth?

A man once came to where three men were busily engaged in breaking rocks. He asked the men what they were doing. One of them replied that he was making little ones out of big ones. Another answered that he was making five dollars a day. The third said, "Sir, I am building a cathedral!" I wonder if you are passing the time away, learning to make six dollars a day or following the Christ?

SECTIONAL ATTITUDES TOWARD THE NEGRO
--Editor

Introduction

I believe that my travels and habitats have been sufficiently varied to enable me to contrast the Northern and Sourhtern attitudes toward the Negro, since I have traveled over 40,000 miles in 20 states and have lived in Georgia, Alabama, Texas. Missouri. Pennsylvania and Tennessee. I lived in one Alabama town that contained seven times as many blacks as whites. Later I lived in a Negroless county of Texas. At present I live in Tennessee where the Negro is a "nigger". I was driven to my present views as a reaction against the traditional view, said reaction being caused by my desire to practice what Jesus practiced and taught. I have had many heated arguments on this subject with Southerners, some of whom wished to fight the Civil War over, ~~xxxxxxx~~ though there are not many like this extreme. Later I learned the folly of arguments and the logical basis for my so-called radical views

The greatest problem before the American public today is the Negro problem. and it will be the greatest problem for many days to come. The century-old plight of the Negro is fast reaching a climax because of the rapid advances that the Negro has made, especially in the last three decades.

The black men have found it a long step from slavery to social equality. In the last seventy years and more the whites have withheld from them ~~xxx~~ civil, political and economic rights that they have deserved constitutionally, logically and Christian-ly.

Let it not be forgotten that the black man is the only one that has thus been the object of the ~~xxxxxxxx~~ nation's contempt. The lowly "Wop" and "Hunky" and the lowlier "Greasier" have not been the recipients of such sinister treatment. The Negro is the only race that has had that distinction, or better. ill-fortune.

The southern states have been the seat of most of the contempt and race hatred. Peoples of other states have an innate desire to withhold from the Negro every possible right. They regard the Negro as a member of an inferior race, inferior mentally, morally and physically; and, as such, devoid of any claim to social equality. The Southerner believes that "only dead men are equal". No mere Negro is sufficiently intelligent or decent enough to sit at meat with him. The ~~xxxxxxxx~~ education and health conditions of the dark element are sadly neglected. The Southerner sanctions the persistent persecution of the "enemy" by the lawless element.

Upon enquiry, the Southerner declares that he likes the Negor and that he has nothing against him--as long as he keeps his place! And that place (horribile dictu!) is so low in the social scale that the occupant has to look up to see bottom. Personally I love the lions, yes I love them--as long as a superfluous number of bars separates us.

"His place" is in the smutty "Jim Crow" car, in the uncomfortable rear part of a street- car, away from the polls, on the end of a rope of uncertain ownership, out of the public libraries, out of the buses altogether, in poorly conducted schools. or in the capacity of menial servant for a meager tip, if any. The actions of the Southerners speak louder than their worlds. In fact, they are a hypocrit. Jesus liked Negroes, too, but He did not qualify his statement or mention "his place" even when He spoke of heaven.

The minute the Negro of the South raises his voice or defends himself, he is accused of uppishness, and he is the recipient of no end of slurring remarks, which are the things that pierce their hearts more than any other mistreatment. The most beautiful part of the whole question is the wondrous way in which the Negroes have acquiesqued to their lot. Nowhere in their spirituals does one find any condemnation of the white man or any slighting remark about him. This has profound significance. And if the Negroes continue their practicing Christ's way of meekness, submission and obedience, they will win in the long run.

The Negro defendant in the court-room reminds me of a cat at a dog-show. Even the dispensers of supposed justice, the white judge and the darker jury, take unrequitable advantage of the colored prisoner. "In Atlanta a Klansman named Fox was given ten years for a confessed murder, and a Negro named Hicks was given twenty years for stealing a mule" (Editorial in the "Nation" March 10, 1926). Thus is justice dispensed with in Georgia. Few Southerners dissented in this instance.

In the South the Negro ~~xxxxxxxx~~ is not denied industrial opportunity, unless he wished to advance above the station of day-laborer. Wages are very low; and his treatment at the hands of the white ~~xxxxxx~~ men in authority, both on the job and in connection with his civic and home affairs, make him feel constantly restricted and oppressed. Last Christmas I talked the matter over with a Georgian whom I met on the train. His chief objection, at least he said it was, to the Negroes is that sometimes the odors are none too pleasant. I asked him how much money Negroes receive for labor down in Georgia, and he answered "One-dollar"! I then asked him how much butter sells for, and he replied that the Negroes do not eat butter there. No wonder! Bread is more important than soap. The man's white brothers in Georgia smell no better.

In every community of Dixie the Negro is practically dependend for nearly everything of importance upon the dominant race. He must live in places set apart for him, and often in the worst part of the city or town. He must find work below his capabilities and training. He must live on the outer rim of life's advantages and pleasures. His merit, whatever it may be, is more apt to be discredited than recognized. Even though he be educated, public opinion still persists in rating him as ignorant or at least in viewing him as we look at a ~~xxxx~~ five-legged calf or at the idiot boy in the side-show who plays Beethovan by ear.

The virtues of the African in America--ah, he too is an American--are generally overlooked, or reluctantly believed it. Charles Gilpin, a very talented and popular Negro comedian of New York, has received several black-mail letters which threatened death to him if he attempted to play in the South, ("Letters to the French People" by N.P Barksdale, "Living Age", 313:129).

The Southerner's attitude is one of bitterness, though of course he will not admit it. From childhood the youth of the South has race prejudice ingrained in him. He is taught at home and sometimes at school, and even at church, perhaps, that the Negro is by far his inferior, that he is a mental, moral and physical degenerate worthy only of his kindred's company; that, as such, the black man is to be slighted on every possible occasion, and that the black man's place is where the white man "ain't". It is no wonder that some southern youths come to the conclusion that the Negro has no soul, that he is no better than a dog. (I have heard this point contended by college students!)

The attitude of the Northerner is pleasantly different, and yet his, his, too, is far from the ideal. Someone said that the Southerner's attitude is expressed in these words addressed to the Negro: "God made you to be a slave, and God bless you"; and the Northerner addresses him, saying, "God made you free, damn you". The gentleness and severity of the attitudes are here highly exaggerated, if not completely mistaken and inversely applied.

The Northerner does not curse the Negro, nor does he invoke God's blessings upon him, but he holds an intermediate ground. The Northerner has no such race hatred as has his cousin, Whatever sinister feeling he has he usually keeps quiet about it.

The black immigrant in the North, coming from the South, finds himself confronted with hostility no longer, but in all essential things an almost excessible amiability comes out to meet him. However, the North is not devoid of racial antagonism, but here the contempt comes from a minority of the people whom he can ignore. If his talents are in the least conspicuous, he discovers at once a body of sympathetic white men affably willing to assist him. He is not isolated. His talents are not here regarded as impudences. In fact, he is overly praised, in some cases; and, granted talents, he makes swifter progress than the white man of like talents. Roland Hayes can attribute his success to his voice--and skin.

This tendency exists only for the upper class of Negroes. The lower class have suffered from the opposite tendency. The foreign elements are superceding the Negroes as porters, boot-blacks, barbers, janitors, waiters and kindred occupations which were formerly monopolized by Negroes. The Negro that is thus deprived of his labor is the more easily deprived of other things. Race-ignoring may come from this, but never race prejudice.

Just as America is pictured to the European as a second Utopia, as the place where money, comfort and pleasure abound without end, just so is the North portrayed to the Negro of the South. If the southern black is deluded--and 500,000 of them were in the years between 1910 and 1920--he journeys northward in the hope that his economic woes have ended. Instead, however, he can scarcely find employment, and, if he does, the higher wages are not as much real wages as he received in the South. Consequently, the common laboring Negro, outside of the coal fields, and often in them, has a more severe struggle for existence than he had back home. The northern city is no solution for the industrial condition of the Southern Negro.

Hostile sentiment in the North has been considerably intensified by the importation from time to time of colored men as strike-breakers. The labor unions, for the most part, deprive the Negro of membership, and then attack him for breaking the rules of membership. Just prior to a strike a move is occasionally launched to unionize the Negro, but he refuses to be thus exploited. There is thus kindled in the Union men of the North a particular dislike for the black worker, but this is not sufficiently strong to deprive the Negro of his rights.

The Negro of the North does not receive gifts of philanthropy and altruism from the whites, because there is little need for such. Negro banks, hospitals, hotels, restaurants, stores of all kinds, real estate offices, and modern churches with social service facilities serve the Negro in their respective fields, and Negro doctors, lawyers, architects, contractors, social workers and other professional men and women are kept constantly busy ministering to the needs of their own people.

Both the Northern and the Southern attitudes toward the Negro have been handed down from past generations. As is the case with all such traditions, their origin is unknown, and their propogation can only be realized through continued ignorance.

The attitude of inequality between the white and the black was at first probably based on myths, some of which last to the present day. Even psychologists long thought that the black man was inferior in brain power to the white man because his brain did not weigh as much. The loose sex relationships among the Negroes are now known to exist among all peoples who have not been long out of the jungles, not to mention the fact that it is usually exaggerated in the case of the Negro and minimized in the case of whites.

In a word the southern attitude toward the Negro is one of social inequality based on tradition, emphasized whenever possible, amounting to race hatred, such as is seldom seen among the races of the world. The northern attitude is an inward belief in social inequality, but outwardly evidenced by a feeling of toleration, and, on the whole, good will.

Be it said in the Southerner's behalf that there is of late years a marked tendency for the better in his attitude. Many racial commissions and other altruistic organizations are doing a great work in liberalizing the younger generations view of the Negro. The one factor that has been found that will counteract the traditional attitude is the Christian religion taken seriously [illegible]. Such a move takes time for development; but, thank God, we are moving. Some of my ancestors would turn over in their graves if they knew that I am rooming with a Negro. I am sorry that they did not know what they missed.

At present, in the words of Henry Watterson, "race hatred is God's shadow on the [illegible] dial of American progress".

Josephus on "Jesus"
found in "Antiquities of the Jews", Book XVIII, Ch.III,#3

Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works,--a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews; and many of the Gentiles. He was [the] Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the corss, those that loved him at the first did not forsake him, for he appeared to them alove again the thind day, as the Divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day.

WHEN LILACS LAST IN THE DOORYARD BLOOMED
--Walt Whitman

.....Come lovely and soothing death,
Undulate round the world, serenely arriving, arriving,
In the day, in the night, to all, to each,
Sooner or later delicate death.

Prais'd be the fathomless universe,
For life and joy, and for objects and knlwledge curious,
And for love, sweet love--but praise! praise! praise!
For the sure-enwinding arms of cool-infolding death.

Dark mother always gliding near with soft feet,
Have none chanted for thee a chant of fullest welcome?
Then I chant it for thee, I glorify thee above all.
I bring thee a song that when thou must indeed come, come unfalteringly.
Approach strong deliveress,
When it is so, when thou hast taken them, I joyously sing the dead,
Lost in the loving floating ocean of thee,
Laved in the flood of thy bliss O death.

From me to thee glad serenades,
Dances for thee I propose, saluting thee, adornments and feastings for thee,
And the sights of the open landscape and the high-spread sky are fitting,
And life and the fields, and the huge and thoughtful night.

The night in silence under many a star,
The ocean shore and the husky whispering wave whose voice I know,
And the soul turning to thee O vast and well-veil'd death,
And the body gratefully nestling close to thee.

Over the tree-tops I float thee a song,
Over the rising and sinking waves, over the myriad fields and the prairies wide,
Over the dense-pack'd cities all and the teeming wharves and ways,
I float this carol with joy, with joy to thee O death.....

PURCHASED FROM THE EDITOR FOR COST

SETS OF THESE PICTURES CAN BE

The Graduating Class at the Western Theological Seminary, May 9, 1929
Upper row: Crockett, Smith, Olson, Schade, N. B. Wilson, Swaim, E. M. Wilson, Huchinson.
Lower row: Fennell, Whitacre, Labotz, Stewart, Guthrie, Dieffenbacher, Nowell, White.

The Western Theological Seminary

PITTSBURGH, PA.

Midwinter Conference For Ministers

Three courses of lectures for ministers have been arranged to be given at the Western Theological Seminary, Tuesday, February 18th—Friday, February 28th. The subjects and lecturers are:

I. Christianity and Some Modern Movements—Dr. Mackenzie.
II. Religious Education in the Local Church—Dr. McKibben.
III. The New Era in Foreign Missions—Dr. J. Stuart Kunkle, President of Union Theological Seminary, Canton, China.

A fee of $2 will be charged for registration, which can be arranged by mail in advance, or in person at the Seminary Office, Tuesday, Feb. 18th.

Further information may be secured from
President James A. Kelso, 731 Ridge Ave., N. S., Pittsburgh, Pa.

BURYING A SAXOPHONE PLAYER.

CHARLES N. BOYD, Doctor of Music, and head of the Pittsburgh Musical Institute, has as many friends among the players of all orchestral instruments as the next one, delivering lectures upon the orchestra concerts which are heard with great interest.

But he likes his joke, too, and had a chance to crack one at the convention of heads of musical institutes held a couple of weeks ago at Cincinnati.

While he was there he was approached by one of the convention managers who said: "Doctor, I want a dollar from you. It is to help bury a saxophone player."

"Here are $5," promptly responded the doctor. "Bury five saxophone players."

Lutheran Theological Seminary

24

Banquet Songs

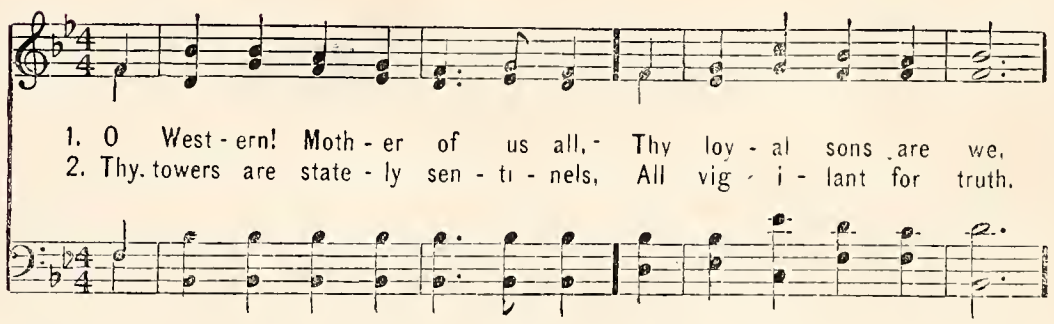
Western Theological Seminary

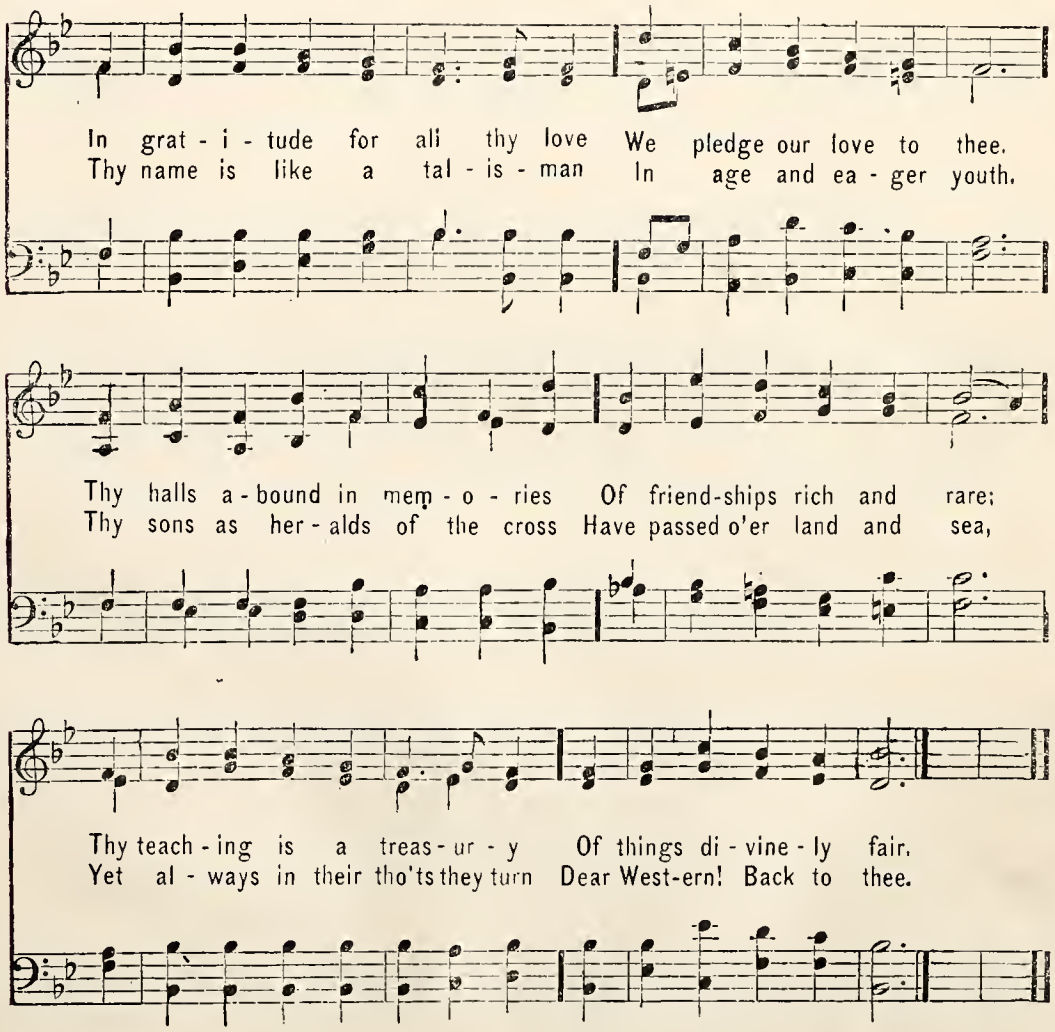
Thursday, May 6th, 1926

OUR ALMA MATER

HUGH T. KERR, '97

OLD ENGLISH MELODY





No. 2. REUNION SONG

(Tune:—"Flow Gently, Sweet Afton")

O Western! Fair Western! Our voices we'll raise,
And all join together to sing in thy praise:
Thou School of the Prophets, whose sons have
gone forth
To spread the Good News to the ends of the earth!
Though oceans may sunder, and seas intervene,
In memory's mirror those faces are seen
That once were familiar, and clear to our ken;
United in spirit we greet thee again.

O Western! Thou wearest, with grace that en-
dears,
Upon thy fair forehead the crown of the years.
Awhile let us linger and join thy repose,
Awaiting with patience thy Century's close.
The wells of thy wisdom are brimming and deep;
Thy faith once delivered we pledge thee to keep!
Then Western, arising, thy sons will go forth
Once more to encompass the bounds of the earth.

—Pears, '10.

No. 3

(Tune:—"Yes, We Have No Bananas")

Yes, we must have our Hebrew,
We must have our Hebrew today.
We have Latin for thesis,
And Greek Exegesis,
Homiletics, and Music, and say,
We have a course in Church History,
And though it seems like a mystery,
Just why we must have our Hebrew,
We must have our Hebrew today.

—Barbour, '22.

No. 4

(Tune:—"When You and I Were Young, Maggie.")

I wandered today to the school, Buddy,
To see what had happened there.
I found Farmer's head full of brains, Buddy,
And looking on top found a hair.
Oh, Snowden has gone orthodox, Buddy,
And what doesn't seem quite fair
Is that Schaff and the Pope now are friends,
Buddy,
Since you and I were there.

Chorus:

The school never will be the same, Buddy,
If someone doesn't take care.
Things like that never happened before, Buddy,
When you and I were there.

Jim Kelso has shaved off his beard, Buddy,
Dave Culley combs his wool;
And Vance's goatee has gone, Buddy,
Since you and I went to school.
Oh, what can we do for the boys, Buddy,
The boys whom they have to rule,
That they might see them as we did, Buddy,
When you and I went to school.

Chorus:

—Barbour, '22.

No. 5

(Tune:—"Marching Through Georgia.")

Bring the good old hammer, boys,
  We'll knock a little while;
Raise the anvil chorus, boys,
  And sharpen up your file;
Get your little hammers out,
  And wipe away that smile,
As we go marching through Western.

Chorus:

Hurrah! Hurrah!
  Here comes the Faculty;
Hurrah! Hurrah!
  The grand old Faculty.
We'll make the very welkins ring,
  And care and sadness flee;
While we go marching through Western.
Jimmy is a gentleman,
  As all of us agree.
Jimmy is a scholar, too,
  And heads the Faculty.
Jimmy is the President
  Of this Sem-in-a-ree;
While we go marching through Western.

Chorus: Hurrah! Hurrah!

Billy Farmer is the man
  We've long been looking for.
He's the truly famous guy
  That went and won the war.
"What Price Glory, Bill?" we say,
  And laugh to hear him roar,
As he goes marching through Western.

Chorus: Hurrah! Hurrah!

Culley teaches Hebrew, and
  Frank Eakin teaches Greek,
But they know a lot besides
  Of which they never speak;
Modest as the vi-o-let
  Like Moses, wise and meek;
Still they go marching through Western.

Chorus: Hurrah! Hurrah!

Breed's the boy that taught us how
  To sing and play and dance;
Sleeth and Boyd are with us still,
  And how our Georgie rants;
Finally let's not forget
  Old Frame-up Selby Vance,
As we go marching through Western.

Chorus: Hurrah! Hurrah!

Here's a health to Davie Schaff,
  And one to Snowden, too;
Better men we've never known,
  And now in honor due,
We'll rise and lift our glasses up,
  And drink a health to you,
While we go marching through Western.

Chorus: Hurrah! Hurrah!

—Pears, '10.

No. 6. FACULTY SONG

Hail! Hail! the gang's all here,
Everybody's happy,
Full of pep and snappy,
Hail! Hail! the gang's all here,
Everybody's happy now.

No. 7. CENTENARY SONG

(Tune:—"Auld Lang Syne.")

In memory there dwells today
A school we dearly love,
In which we learned to chart the way
That leads to heaven above.

Chorus:

O Western Seminary hear
The pledge we drink to you;
Through all our days we'll prize thy ways,
To God and man be true.

Theology a snare may be
To minds of narrow mold,
You taught us how we most are free
When by the truth controlled.

Chorus:

The church's golden history
We found 'twas well to know,
For there the heavenly mystery
God chooses best to show.

Chorus:

The way to teach, the way to preach,
The way to watch and pray,
The erring soul how best to reach,
You taught us in our day.

Chorus:

But best of all, O Mother dear,
You taught the Living Word,
Who trod the path of service here,
Whom but the chosen heard.

Chorus:

Oh, be the ears of men unstopped,
Their eyes, O may they see,
May blessings in such showers dropped
Ne'er fruitless reach their sea.

Chorus:

—Leith, '02.

No. 8

(Tune:—"Good Morning, Mr. Zip.")

Good evening, all you folks, folks, folks,
Put your name upon the dotted line.
Good evening, all you folks, folks, folks,
Make your pledge as big as mine.
Ashes to ashes and dust to dust,
What's a million dollars to people like us?
Good evening, all you folks, folks, folks,
Put your name upon the dotted—
Your name upon the dotted—
Your name upon the dotted line.

—Barbour, '22.

6. HERE'S HOPING

(Tune:—" 'Till We Meet Again")

Smile the while we say a fond adieu,
We have had a happy time with you,
To our visions we'll be true,
'Till another banquet calls us;
Then we'll come again so merrily,
For we'll have a pleasant memory,
But there's work for you and me
'Till we meet again.

—Barbour, '22.

7. FACULTY SONG

(Tune:—"Marching Through Georgia")

Here we are together, boys,
The year is at the Spring!
Always is fair weather, boys,
When you and I can sing.
Lungs were made of leather, boys,
To make the welkin ring,
While we go marching through Western.

Chorus:

Hurrah! Hurrah!
We'll toast the Faculty.
Hurrah! Hurrah!
We'll make 'em laugh with glee,
Telling how we love 'em all
Since Time has set us free,
While we go marching through Western.

Jimmy is our President,
A gentleman is he;
Jimmy is a scholar, too,
As all of us agree.
So here's a health to Jimmy, boys,
And all the Faculty,
While we go marching through Western.
Chorus—

—Pears, '10.

Western Seminary Notes

The call to the mission field was presented very forcibly, and not without results, last week by Dr. Hadley of the Mission Board; by Kirk West, who is a huge college football player and future missionary; by Paul Meung, representing Chinese Student Movement, and by Dr. Slosser. West said that if we should desire to help six men carry a heavy log the logical thing to do would be to help at the end of the log that was being carried by only one of the men. The annual Christmas party, held last Friday, was a great success. It was called and style a "Farmer Party," in honor of Dr. Farmer who leaves soon for a lengthy visit to Europe. Attention, Good Samaritans! George Budd, William Brundrett, Chang Song, John Kim, Alex Silay, Ben Juren and Charles Farace will be in the dormitory all during the Christmas vacation. The preaching appointments last Sunday were: McDonald, Avonmore; Potter, Buckhannon, W. Va.; Ryall, Glenfield; Gray, Highland; Shaeffer, Mt. Vernon; Travers, Glassport; Paden, Plum Creek; Weimer, Hookstown and Mill Creek; Whitacre, Moundsville, W. Va.; Barnard, Worthington; Gardner, Valley View; C. Berryhill, Blackburn; Swaim, Brownsville, Hopewell church. Merry Christmas to all!

Western Seminary Notes

Prof. Slosser is proving himself a very able and efficient editor of The Western Echo. Recently he assumed this duty, following the resignation of Rev. Thos. Pears, Jr. Dr. Slosser is being assisted by Dr. Chalfant for the alumni and Wm. T. Swaim, Jr., for the students. Several new features have been added to The Echo, and we feel that "the best is yet to be." The Christmas holidays, which are jokingly called a "vacation," have ended, and the students have assembled from all directions to begin a New Year. How nice it would be if we had a Land of Beginning Again instead of just a new year! But if a new year comes, can examinations be far behind? The period of comparative peace that follows the examinations now looms as more welcome than several vacations.

Western Seminary Notes

Recently Dr. and Mrs. Kelso were entertained with a dinner at the University Club of Cleveland, Ohio, by the latter's sister, Mrs. William Gaston, and nephew, Mr. John Elden. Most of the invited guests were Cleveland ministers. On Sunday Dr. Kelso assisted Dr. Mark at the communion service at the Old Stone church and Dr. Bird at the vesper services at the Church of the Covenant. On Monday Dr. Kelso addressed the Presbyterian women at the Old Stone church.

The second semester at the Seminary opens on Tuesday, January 21. The enrollment of new students will take plac from January 20 to 22.

Western Seminary Notes

Dr. Chalfant, secretary of the Seminary, is confined to the Presbyterian Hospital. Professor Slosser, at the command of a doctor, has been giving his eyes a temporary rest. Last Sunday the preaching appointments were: Henry, New Alexandria; MacDonald, Mt. Washington; Potter, Trinity Reformed church, Wilkinsburg; Ryall, Hill church, Canonsburg; Gray, Moundsville, W. Va.; Schaeffer, Mt. Vernon and Sampson's Mills; Paden, Hookstown and Mill Creek: Weimer, Parker's Landing; Barnard, Worthington; A. C. Walters, Glenshaw; Fogal, Bradford Woods; Miller, Wildwood; C. C. Berryhill, Plum Creek; Budd, Glassport; Sweet, Jewett, Ohio.

Western Seminary Notes

Announcement extraordinary: There will be a ten-days' school for ministers and lay leaders at Western Seminary beginning February 18. Three fine courses are to be presented, with 10 lectures each. Dr. Mackenzie, professor of theology, will lecture on "Christianity and Some Modern Movements." Dr. McKibben, professor of religious education at the University of Pittsburgh, will speak on "Religious Education in the Local Church." Dr. Kunkle, president of the Canton Theological College, Canton, China, will lecture on "The New Era in Foreign Missions." Every minister and layman who possibly can should enroll in this school. This is the opportunity for which many have been waiting. The lecturers are authorities in their fields. Arrangements have been made for those attending to obtain their room and meals in the seminary dormitory for $15. In addition there is a registration fee of $2. Send your name to President James A. Kelso, 731 Ridge avenue, North Side, Pittsburgh, Pa., at once. Dr. Slosser was at Columbus speaking at the Ohio pastors' and laymen's celebration of the nineteen hundredth anniversary of Pentecost. He substituted for Dr. S. Parkes Cadman of New York who was prevented by illness from delivering his scheduled addresses on Christian unity. Dr. Slosser's great book on the subject has been very well received. On January 27 Dr. Slosser will address the greater Pittsburgh Baptist ministers meeting on "The Great Revivals in American Church History." On March 24 he will address a similar meeting of Lutheran ministers on "Christian Mysticism." On January 11 all of the faculty and their wives and Miss Farmer were entertained at a high tea at the home of Dr. and Mrs. Slosser in Bellevue. The occasion was the wishing of Dr. Farmer a "bon voyage" for his extended European tour which begins February 5. The men of the faculty presented Dr. Farmer with a very fine sectional walking stick as a psychological aid in his strolls abroad.

WESTERN SEMINARY NOTES

Last week Dr. Kelso attended the annual meeting of the corporators of the Presbyterian Ministers' Fund in Philadelphia. Mrs. Culley and daughter, Mary Katherine, are in Daytona Beach, Florida, in favor of the latter's health, which is steadily improving. Dr. Slosser is back in his class-room after an enforced rest of ten days, due to eye trouble. Eugene Barnard and Arthur Walters spent the last week-end in New York, for reasons of which we are not quite certain. A year ago this week a Seminary student became engaged in the city, and a month ago one of the Seniors did the same thing in that vicinity. We wish Barnard and Walters all kinds of luck. The Seminary basketball team lost games to Pittsburgh Tech and Westinghouse Tech last week. Our team played a good game each night, but the opponents were too good. It is consoling to remember "that when the One Great Scorer comes to write against your name, He counts not whether you won or lost, but how you played the game." Which reminds us that we hope you are already enrolled for the Seminary Conference for ministers and laymen which begins February 18 and lasts for ten

Western Seminary Notes

James Henry was called to his home in Tulsa, Oklahoma, last week because of the death of an uncle. Luther MacDonald is at his home in Boston, due to the illness of his mother. Joseph Rigby, '31, and his wife have lately become the proud parents of Dorothy Jean Rigby. Congratulations! Eugene Barnard, president of the Student Y. M. C. A., will sail in August for Japan, where he intends to spend his life as a missionary. Another outstanding senior applied for a similar position, but failed to pass the physical examination. We are sorry that the Christian spirit of self-sacrifice is so common that it invokes mention. Last week delegations from the Gospel Team conducted two services at the Jefferson Avenue M. E. church in Washington. They, like the seventy, returned rejoicing. We regret that more ministers do not take advantage of the opportunity they have of using the Gospel Team, whose services are rendered gratis. Following were the preaching appointments for February 9: Potter, Vance Memorial, Wheeling; Ryall, New Alexander and Blairsville; Travers, Montour; Whitacre, Vanderbilt; Gray, Hill church, Canonsburg; Schaeffer, Trinity Reformed, Paden, College Hill, Beaver Falls; Weimer, Parker; Barnard, Samsons' Mills; Marshall, Glenshaw; Swaim, Lincoln Place and Lebanon; Fogal, Bradford Woods; C. C. Berryhill, Plum Creek; Sweet, Jewett, O.

Western Seminary Notes

The regular, unusual Valentine party was an occasion of much merriment and jollification, as a result of the untiring efforts of the social committee, whose chairman is Clair Berryhill. Mass singing was led by Ray Walters. Miss Julian Balint sang solos in Hungarian. D. Stoyanoff, who understands 14 languages, sang in Bulgarian and Russian. Beatty, Budd, Farace and A. C. Walters were the heroes and heroine of a snappy play. Shockey and Swaim put on a blackface act, which was of a very comical nature. Lufay Sweet is confined to the Presbyterian Hospital. Dr. Chalfant, who has been in the same institution for several weeks, intends to leave in a few days. The Seminary Conference for ministers is in full swing now, but it is not too late to come to the last half of it. The preaching appointments for February 16 were: Weimer, New Paris, Indiana; MacDonald, Hill church, Canonsburg; Potter, Trinity Reformed, Wilkinsburg; Ryall, Vanderbilt; Trauers, Gibsonia; Schaeffer, Avonmore; Paden, Glenshaw; Barnard, Freeport; Swaim, Parker's Landing; A. C. Walter, Wilmerding; Budd, Glassport.

Matrimonial Bureau Plays Big Part

Mrs. Morrison Weds Dr. W. R. Farmer In Rapallo, Italy

An interesting announcement coming from the Continent makes known the marriage of Mrs. Alice Brown Morrison, widow of the late William Sturgeon Morrison of Beaver, Pa., and the Rev. Dr. William Robertson Farmer of the Western Theological Seminary, which took place Thursday in the English Church in Rapallo, Italy. The ceremony was performed by the Rev. Walter Macray.

Dr. and Mrs. Farmer will spend the next six months traveling in Europe, returning to the states some time in the late summer.

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

T H E W E S T E R N S C R A P B O O K

Volume I

Number 3

APRIL 22, 1930

Edited by

Wm. T. Swaim, Jr.

Published by

Y. M. C. A. Publicity Committee

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

TABLE OF CONTENTS

Editorials..... 1
Letter from E. Whan Kang..... 2
Men's Duties, by Paul Nicastri.....3
Poems translated by P. Nicastri..... 4
Thoughts of Youth, by L.A. Sweet..... 5
Russia Vs. Religgion...L.A. Sweet..... 6
"Christian's Alternative to War".....10
Non-Resistance, sermon by editor.....16
Words of Christ Against War.....22
Could I be a Chaplain?.....23
From a C.O.'s Autograph Book.....24
A Pledge.....26

LIBRARY OF
Western Theological
Seminary
N. S., PITTSBURGH, PA.

EDITORIALS

During the latter part of the month of April it is unneceaary for one seminarys tudent to apologize or give reason for failure to do the thing he had planned to do, for our time is not our own, but is spent in doing those things that should have been done for the Professors earlier in the year. One wonders how old a person has to get before he learns to do things before the last moment.

This issue of the Scrapbook is the last of the year. It is sincerely hoped that next year the Scrapbook will be continued among the students of Western Seminary. With the proper cooperation and united effort the idea could be converted to the realization of the ideals and hopes that were expressed in the first issue.

The editor has made some mistakes in judgment this year, and no one regrets them more than does the errorer. Henry Ward Beecher said that in his first pastorate he sowed his ministerial wild-oats. This year I have sowed my editorial ones. But let us hope that "for youthful faults ripe virtues will atone."

I wish to apologize to any and all who have been offended because of anything injudicious that appeared in the Scrapbook before it was revised. There is no apology offered to any who are offended at anything judicious that has appeared.

Again I wish to thank all who have given of their time, encouragement, and aid in helping to publish the first three issues of the Scrapbook. Special thanks are extended to Messrs. Sweet and Schaeffer for their kind cooperation.

(Copy of a letter from E. Whan Kang)

State Branch
Cresson, Pa.
March 26, 1930.

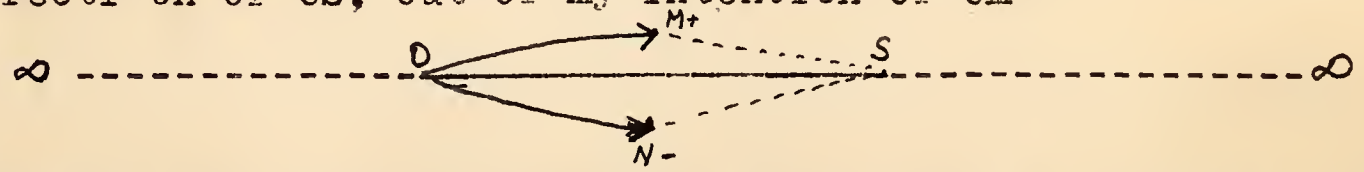
The Faculty and Students,
Western Theological Seminary,
N.S., Pittsburgh, Penna.

Dear friends:

Thruugh the medium of the representative of the joint meeting of ghe Faculty and the Students of the Western Theological Seminary--Wm. T. Swaim, Jr.--I have received your cordial farewell letter, and I acknowledge you of the receipt of your generous gifts in three occasions which are shown kn the following items:

In October, 1929,	$22.00
In December	8.00
In March, 1930,	52.00
Total	$82.00

I most dordially thank you for all your kindness. I preserve my final farewell letter to you for the time being, because the matter in question is suspended under consideration. At this time, my mind is well prepared to "chose to run" in either one of the two alternative destinies. Sometimes, my soul is not able to r member the code of signals and the wave-lengths of the spiritual communion with God. In this case, I am advised to go to the experts on the matters of religious experience of the spiritual life, to learn from them how to adjust my instrument of the spiritual perception. In religion, it is the prophet who is expert, and the "Bible is the picture gallery of the old masters of art". St. Paul had at times some serious experience and was forced to cry:"O wretched man that I am! who shall deliver me from the body of death?". But we find him in the manner in which he thanks "God through Jesus Christ". And he shows us his conviction: "I can do all things through Christ that strengtheneth me". This picture is a master-piece, Our Lord was rejected at Capernaum, refused a hearing at Nazareth, driven from Samaria, and crucified at Jerusalem. Hangin on the Cross, He uttered the cry: "My God, my God, why hast thou forsaken me?". But God had prepared for Him the triumphant crown of the Resurrection--the climax of the total events in the vourse of the emergent evolution of the whole cosmos. Our lives are so comp.icatedxxx with many intervening component forces of plus and minys trigonomical quantities, but the final resultant in God's predestination is in the direction of the basic line. In the following figure, my intention may diverge too much from the basis extension-line, but God will add some sort of minus quantity of ON in order to make the resultant in the directi on of OS, out of my intention of OM



So, all things work together for good. Therefore, my friends, let us be courageous in time of crisis.

"Sorrow is hard to bear. and doubt is slow to clear.
Each sufferer has his say, his scheme of the weal and woe.
But God has a few of us whom He whispers in the ear;
The rest may reason and welcome" (Richard Brook)

Very truly yours,
(signed)
E. Whan Kang.

MEN'S DUTIES

by

G. Mazzini

Translated from the Italian by Paul Nicastri

God--the origin of your duties is in God. The definition of your duties is in His law. Theprogressive discovery and the application of His law belongs to humanity. God exists. We don't want to ppove it. Attempting to do it, it seems blasphemy, and denying it--folly. God exists, because we exist. God lives in our consciences, in the conscience of humanity, in the universe which surroundsus. Our conscience invokes Him in the most solemn moment of joy and sorrow. Mankind might transform, spoil, but never suppress the Holy name. The universe, manifests Him by its order, by its harmony, by the intelligence of its motions and its laws. Let there not be an atheist among you; but if there would be some, they should be worthy not of malediction, but of compassion. He that can deny God before a star-paved night, before thegrave of his dearest ones, before the martyrdom, must be greatly damned and agreat sinner. The first atheist doubtless was a man that had hiden a crime from other men and tryed, denying God, to free himself from the only testimony from whom he could not hide the crime, and stifled the remorse which was paining him. Perhaps the first atheist was a tyrant that had stolen the liberty, and the soul of his brothers and had tried to substitute the worship of abrutal force to the true faith of the duty and of the immortal right. Afterwards came here and there, from century to century, some men, who, for aberrasion of philosophy insinuated the atheism; but these were a very few and shameful number.

Multitudes of men came forth in times not very far from our own which for viritations against a false idea of God, coined through a tyrannic power, denied God. But this was just one instance, and in that same instance worshipped the goddess of reason, the goddess of nature. There are some men today that are out of any religion, because they see the corruption among the actual believers. But no oneof these men dares to call himself atheist. There aresome priests that are prostituting the name of God for their own interests. There are some tyrants that are slandering the name of God and invoke Him as a protector for their tyrannies. But only because the sunshine often becomes dark because of the fog, shall we deny the existence of the sun and the vivifying power of its rays over the universe?

The faith in God shines like immortal light among all the impostures and all the corruptions that man condenses around His name. Impostures and corruptions go over like the power of the tyrannies. God remains always, like the mankind which is the image of God on the earth.

THE ROSE
--Translated by Paul Nicastri "With my purest love to my friend, Lufay A. Sweet"

Oh how pretty in its three colors
The queen of flowers and of loves;
You are the colors of my native land;
You are the colors of my soul.

There is the green emblem of our hopes
Where the flower raised in constancy;
There is the red, the flame of my heart,
Which burns, shines, consumes and never dies.

The white, the symbol of faith, tempered
For many years in trial and sorrow
White and red petals and green stem.

Let the haar-frost or the hail never catch you.
You are the colors of my native land;
You are the colors of my soul

November 20, 1929.

A Poem by A. Aleardi
--Translated by Paul Nicastri.

In time that on the dark firmament
Beginning a quivering of gold paints and atoms of silver,
I look and ask, "Say, Oh pretty stars, tell me, what is God?"
"Order", answer me the stars.
When in April the valley, the mount, the meadow
Where any camp of flowers is feasted
I look and ask, "Say, Oh pretty colors, tell me, what is God?
"Beauty", answer me those flowers.
When the baby amiably and pious
Before me fixes his gaze
I look at his pupils' light;
I look and ask, "Telly me, tell me, what is God?"
And his pupils answer me, "Love".

Thought of Youth.- On the way to preach at Jewett,Ohio,2/8/"30.-
By Lufay Anderson Sweet.

You have been that way too,
Completly out of sorts.
I was trying to concentrate,
But not a thought would come.

The minutes were fast slipping by.
I was seeking inspiration.
The car was full of people;
Chattering,loud-mouthed humanity.

The miles were clicking regularly by.
As I settled more comfortably
In the last seat in the coach
The sun!s last ray beamed on me.

I turned to witness that glory.
A sunset behind the mountains
With heavy clouds thickly piled-
----- - - - A FREIHT TRAIN!

Between the cars were tiny spaces
And as we went speeding by
I caught a glimpse of the beauty
That was on the other side.

Each glimpse,however Fleeting,
Was worth the trying to see,
For I knew that the train must pass.
And in the end-my reward was great!

The train speed on and on.
Thoughts came thick and fast.
I realized then that I had seen
A picture of life as it is.

Nobody asks our permission
And nobody tells us why,
But the first that we know about it
We!re out in the sunshine,too.

For awhile it!s a wonderful picture,
As long as we!re allowed to be young,
But sooner or later we see it.
Down the track the freight-train comes.

It is the work that!s cut out for us.
Don!t kick;it has to be done.
Head up- shoulders square.
Do your part with good cheer.

If you smile and keep your eyes open,
You!ll catch a glimpse between the cars
Of the beauty that!s on the other side.
And in the end-your reward will be great.-

RUSSIA VS. RELIGION

by

Lufay Anderson Sweet

RUSSIA VS. RELIGION

--Lufay Anderson Sweet

Russia is more alive than all of the other nations. She is stepping out into new ~~xxf~~ fields with courage. She has been the ideals and believes that they are possible in practical life. She is doing everything to make these ideals a reality. Russia, old Russia, is fast becoming new Russia ~~or~~ under the Soviet Communist Government.

Whenever she sees that some old practices or principle is holding her back or likely to influence the minds of the people ina manner that is detremental to progress, in her march forward towards her ideals, she usws all within her power to abolosh or offset the unwholesome cause or effect or both. Now it so happens that the Soviet minds have been carefully observing since eventful 1917 that the religions which most of their people follow are opposing the spirit of the new order which they are establishing.

First, they noticed that the majority of the people follow religions that mean little or nothing to them. To be a Greek Catholic. a Mohammedan, a Roman Catholic, a Brahman, a Buddhist, or a Confusianist means little more than following the priest absolutely, being more or less faithful in observing the cold forms, and saying the steriotyped prayers without bothering about the meaning.

As times passed, the leaders of the government noticed that these people benefitted very little from their religious practices and continued them because they were born into them and do not abandon them because they instill a fear of future catastrophes and punishments after death.

Secondly, the Soviet officials continue to be very conscious that the religions within their country were supported primarily by the capitalists including nobility, rich land-owners, great farmers, the business-men and the government. When they completely revolutionized things, by dispossessing the capitalists in order to benefit the great majority of the people, the great religions were amongst the first tolerated institutions to suffer financially. Do not forget that the people were not the real benefactors of these religious cults, but the priesthood was. That self-satisfied, pseudo-righteous, overstuffed, ignoble, irrational, petty, impious and oftentimes adulterous lot of men who claim to have the powr to bestow or withhold divine grace. These priests of spiritually dead religions are practically the sole benefactos of the monies paid into their respective houses of worship. Very little money do they spend to support hospitals, schools, or missionary enterprise. They spend the monies to dress more richly, to adorn their homes. and to make their temples of worship more and more imposing in order that they might be lords over finer palaces. Their churches, mosques and temples may be great works of art, but consider the expense. Who paid for them in the long run? Or rather who suffered because of them?

With the new order a change has come which is stupendous. These same priests must now receive their support from the members in the Soviet State. The wealth has been distributed. The former capitalists have either been killed, imprisoned, reduced, or have departed from their homeland with their capital.

These same people on whom the priests must now depend are slowly but surely being welded into a different people. The old Russia was steeped in ignorance with all of its horrors and errors. Pobedonostzo said, "The spread of popular education is positively harmful".

Another orthodox leader, Leontev, said that "science and philosophy are inreality enemies of all true religion. Therefore, illiteracy is Russia's great good fortune. Russia must therefore be permitted to freeze'" * Paragraph 4 of the Fundamental Laws of the Russian State, revised on May 6, 1906, states that the Tzar of all the Russias wields an autocratic power. To obey his supreme rule not only out of fear, but because of duty dictated to us by conscience, is advised by God Himself. Paragraph 64 defines that the Russian Tzar, being a Christian ruler, is the supreme protector and guardian of the dogmas of the Greek-Russian faith, and supervises orthodoxy and good order in the holy church. Is it any wonder that the new regime is doing its best to change all of this? It is succeeding too. In many cases innocent parties are suffering. But the new order is for the good of the many and Retribution, when swinging His terrible sword, often lops off the heads of "sheep in the midst of wolves".

Now, everyone desires to be educated. For educationbrings forward-looking civilization with its good health, power, reason, man-assisting machinery, speedy transportation, enjoyment and vital Christianity. Theresult is that the people, as they become more and more enlightened have less fear of and less respect for the priesthood which has influenced their lives so long in a detrimental fashion. Thus in a negative geometric progression the people are diminishing their support of the priesthood and all that it represents.

So the priesthood is quite naturally unfavorable to a system of government which will eventually cut off all of its income. Therefore, the spiritual leaders are preaching secretly and openly against Communism.

On the other hand, the men of authority in the Soviet have definitely condluded that they must clash with and annihilate this priesthood which would overthrow all of the good work which they have accomplished. They do not take religion away from the individual. They consider that people are naturally religious. So they say, let the individual worship as he will, but thispriesthood and these great houses of worship must go. For they say: the whole system is a drain on the people to no purpose. The houses of worship are simply an outward expression of religions which give no corresponding inward expression. They serve only to awe the people. This will cease when they go and education will fill the gap to overflowing. If the temples remain education will convince the people that they are of no value. The people will abandon them. Theywill become as deserted ships in which the clergy, like rats left aboard, may run around in at will until they starve to death or drown as the derelict sinks. Instead of allowing them to drift, the Soviet proposes either to tear them down that they might do no harm or to make them serve the useful project to benefit many. This policy is now being vigorously carried out.

Conclusion: Since the old religions of old Russia, which are hollow rites and forms, are going into oblivion and because the individual is permitted to worship as he wishes so long as he does not oppose progress; it may be said with fervent emphasis that vital Christianity which is truth, which is never stifled or uprooted, has the greatest opportunity in the world to rapidly spread amongst a great people who eagerly search for the way, the truth and the light.. Now is the

* Spinka, "Church and the Russian Revolution", page 4,5

opportune time for apostlesof Chrirst to go to Russia. The road is narrow and rough. Few there be that trod it. But to follow Christ is to suffer with Him. What does it matter? Are wex willing to give up home, money, honors from men, citizenship, everything to follow Him? The Kingdom of God is made up of big men, fine men, consecrated men, ready to take up the cross and follow Jesus.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatso ever I have commanded you; and, lo, I am with you alwayx, even unto the end of the worldX. Amen".

P A C I F I S M

Editor's Summary of
"The Christian's Alternative to War"
a book by
Leyton Richards

It is the purpose of the pacifist to condemn, not the men who fought or fight, but the system whose victims and agents these are. We grant at the outset full and complete regognition of the sincerity of both soldier and pacifist alike. It ought to be possible to recognize the conscience of the fighter and his devotion to what he deems to be right, while at the same time we dissent from his judgment. We believe that the burden of militarism and the menace of war can only be overcome as the peoples are made ready to follow "Christ's bleeding feet, toiling up new Calvarys ever with the Cross which turns not back".

Men in the twentieth century are discovering that the Person of Jesus Christ has a relation to the fact of war, as He has to all other facts of life. By way of consecrated scholarship we know more about Jesus than any age has known, even His own. Modern minds have rescued Him from the clouds of speculation and have set Him once more in the world He came to save. His earthly ministry was intimately associated with the politics of the ancient world, and in His own Person He had to face the problem of participation in war. Would He be the messianic military captain?

However exalted the purpose which impels men to arms, are the processes of war ever an expression of the Christian spirit or congruous with the redemptive passion which took Jesus to the Cross? A sub-Christian world may not know anything better than war, but is the Christian to accept on demand the way of a sub-Christian world or be true to the Will and Way of Jesus Christ at any cost and at any risk of material distress to self or others?

The Christian objection is not to the purpose which impels good men to war, but to the method by which that purpose is expressed; for the one contradicts the other. The Christian man professes to be governed in all things by loyalty to the purpose of Jesus Christ. Jesus sought to overcome evil in men and to make them at-one with the life of God. His method varied with circumstances, but was always an expression of His purpose. Jesus used persuasion, invective, tenderness, prayer or sharp words as in the Temple. Whatever His method He never foreclosed the possibility of "redeeming" the men and women with whom He was in contact.

In Gethsemane He definitely refused to return injury for injury. He forbade His disciples to meet force with force, because the power of the sword could not be used redemptively. He persistently gave love for hate, good for ill, blessing for cursing. "Love never faileth".

Jesus was not concerned with Himself alone; others were dependent on Him for safety. He even forewarned His followers of suffering, persecution, martyrdom, which should fall upon the innocent "for His sake" in a world which had not renounced the way of the sword. Yet He never raised a finger to prevent the catastrophes which He foresaw. He could not sacrifice His purpose, even for others.

The Gospel of the Cross has reconciled man to God, and man to his neighbor, while other methods, especially war, have merely embittered and alienated and issued in disaster. The Christian objection to war, therefore, is this, that its methods and spirit--though not necessarily its purpose..are opposed to the methods and Spirit of Jesus.

The final appeal must be to Jesus in the case of each Christian. Can you imagine Jesus thrusting a bayonet into the body of a brother? Could Jesus don khaki? Would He approve of the slow starvation of innocent people by a blockade? Could His conscience be ignored even at the demand of public expediencey? Shall we follow our own consciences or those of politicians? Is duty a thing that can be imposed

from without? Or is it accepted from within? The Pope is the only infallible person and minds of popes have changed. The true, reasonable, Christian nature of duty is now generally admitted in realms other than military. Duty is, always a question not of man's relation to the State or the Church or any other external power, but only of his relation to God and his fidelity to what--in particular circumstances of his own life--he feels to be God's will for him. Recall Luther's traditional and probable defiance of the regimen prescribed by the Pope: "It is neither safe nor honest to do aught against conscience; here I stand; I can do no other; God help me; Amen!".

The final sanction of all communal life is consent and not coercion. In the Christian scheme of things all earthly institutions (state, family, etc.) and relationships are inferior to the relationship of the soul to God, as seen and understood in the Person of Jesus Christ. There are certain state activities (as there are individual activities) which a Christian judgment cannot endorse. The state at war lays certain demands upon its citizens and such demands (like all else in human life) must be checked by the Christian, and either accepted or rejected, not according to some preconceived theory of the state, but only in the light of the authority of Christ.

We must differentiate sharply and clearly between war and the use of force. War involves much more than force; and it is the much more to which we object. It is not necessary to choose between war and non-resistance. The Christian's alternative to war may in certain cases be an attitude of non-resistance, but on the contrary it may not. Peace is not a synonym for a quietist attitude to life. Phsycial force, like all of God's gifts, is in and of itself non-moral--it is neither good nor bad. All our contacts with the material world are based on force. Physical force, being non-moral, may be used for or against God's purposes. "Love may use force; hate may not" (Dr. Lymann Abbott)

The problem of war is not to be disposed of by resolving it into terms of police tactics, which war is nothing else but none of. There are vast differences between police and armies. Armies fight each other; police do not. There is no competition between policemen that leads to the evils that military competition begets. The police deal directly with the wrong-doer, and always without deliberate or intentional injury to the innocent citizen. It is the irony of war that the chief culprits escape and become deified national heroes. Armies destroy the good and the bad, the innocent and the guilty alike. Police do not. Police are agents of an impartial judicial authority. They, too, must obey the same authority. An army works on self-made laws designed to suit its own requirements. The aim of military force is not to bring the wrong-doer to a court of justice, but to pass judgment itself and inflict the maximum of injury, harm and destruction, alike to property and life. These fundamental differences emerge when we judge both the military and the police systems by their ideals; Ideally the police exists, not for revenge or merely protection, but to reform and making of desirable citizens out of undesirable ones. On the contrary, the aim of the army is not to reform the offender, but to smash him, not to return the offender to his place in the world, but to cripple his power and rob him so far as is possible of the opportunity to recover. In short, the police ideal is redemptive, and the military ideal is destructive. The power of the police is one of the prime

buttresses of a law-abiding people, while the existence of armaments, ~~xxxx~~ threatens the very civili zation which has produced them. Certainly, we can not apologize for war on the ground that it is warranted on grounds of police benefits. It is to be noted that the police department under the League of Nations possesses the virtues of police, not the evils of war.

Some refer to Jesus' act of cleansing the Temple as an example that justifies one's going to war today. In John 's Gospel, and only in that Gospel (John had no yearning for correct details) the "scourge" is mentioned. Here is says "He drove them out of the temple, both the sheep and the oxen", but apparently not the men. The story obviously records a triumph of moral power rather than of physical violence. No one with a "cat-o-nine-tails" could drive a multitude of Jews from business. They shared His conviction that He was right and they were wrong, and out they went. Jesus used force in over-turning the tables, but He harmed the person of no man, then or at any other time. Such an admission, however, does not imply an endorsement of that specific use of physical force which we find in war. If a militarist only repudiates non-resistance he could justify gladitorial combats, slavery, etc.

In one's decision of his relation to war he can make no distinction between defensive and offensive wars, because in the last war, as in NEARLY all wars, each side claims that it is fighting a defensive war.

Today national budgets are weighted down with war charges, social services of all kinds being necessarily diminished. But, more than that, unless mankind can find a substitute for war as the final court of appeal in international affairs there will be no world to preserve and no world-problems to be solved. Since the last war the resources and ingenuities of science have been developed to such a degree and with such amazing rapidity that another world clash must inevitably mean not the conquest of one group of belligerents by another, but the mutual destruction of both, their common submergence in a common ruin. A nation can be slaughtered in a day or two with mammouth bombs, deadly gases that defy masks, liquids, germ dissemination by means of water, air, insects and rats, as well as other means. Can it be contended that poison-gas, high explosives, air-raids, naval blockades, torpedoes, submarines, stabbing, drowning, mutilating, shooting, or starving the "enemy" are instruments by which Christ's redemptive love is mediated to our fellow-man? The authority of Christ and the nature of war are absolutely incompatible and antithetical.

We may (tho equally we may not!) by war save our own compatriots from suffering and disaster; but that is not the issue. Can we by war love the "enemy" into repentance and the "righteousness of God"? War does not remedy ills; it is an aggravation. Beelzebub cannot be cast out by the prince of devils. The righteousness of God cannot be achieved by means which disallow right relationships among men.

Christian pacifism is not passivity; it is the active substitution all along the line of the ~~spirit~~ Spirit of Christ for the Spirit of War.

Christianity began in blood-shed but it was the blood of the Redeemer, not of the enemy. The dying soldier is not at variance with God perhaps. But what of the one who kills, or who urges others to the dreadful task? Killing is a hasty evasion of Christian responsibility. Killing does not even attempt to solve the knotty problem of meeting and overcoming evil. It merely pushes the problem off on to the hands of God!

At the time of the Spanish-American War, Mark Twain, in an article in the Philadelphia Forum magazine, satirized the unconscious denial of Christian faith which is always involved in a prayer for victory; such prayers indeed are only possible because Christian people lose sight of the actual processes of war in their devotion to the cause for which the war is fought. Mark Twain pictured the young recruits marching to war, and then the assembly of their elders in the church, where the minister utters a prayer for the triumph of the nation's army. He puts into words the unspoken and the unthought of implications of every prayer for victory; and this is what he says:

"O Lord our Father, our young patriits, idols of our hearts, go forth to battle--be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved firesides to smite the foe. O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the cries of the wounded, writhing in pain, help us to lay waste their humble homes with a hurricane of fire; help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended through wastes of their desolated land in rags and hunger and thirst, sport of the sunflames of summer and the icy winds of winter, broken in spirit, worn with travail, imploring Thee for the refuge of the grave and denied it; for our sakes, who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears, stain the white snow with the blood of their wounded feet! We ask of One who is the Spirit of love, and who is the everfaithful refuge and friend of all that are sore beset, and seek His aid with humble and contrite hearts. Grant out prayer, O Lord, and Thine shall be the praise and honour and glory now and ever. Amen".

Every Christian man and woman will feel that there is something blasphemous about a prayer like that; yet it understates rather than overstates the realities of war; for it takes no account of the wartime activities of the home front. To be complete, it ought to seek God's blessing upon lying, slander, hate, ill-will. cruel intolerance in thought and deed. All this and more is implied by a prayer for victory. Then why not use such a prayer? Is it not because we know that we cannot use the name of Jesus Christ for things like that? All of which means that the method of war and the method of Jesus are in irreconciliable conflict; to choose the one is to discard the other. The antithesis indeed may be stated in several ways. The way of war is destructive, of Christ redemptive; war seeks to overcome evil by the infliction of injury on the evil-doer or his agents, Jesus on the Cross by the endurance of the utmost injury that the evil-doer cares to inflict; war treats men as things, Jesus always treated them as living souls capable of responding to the love of God; He sought to kill the enmity where war operates [redacted]; Jesus lost the battle in order to win men, while war crushes men in order to achieve victory.

The antithesis, when thus stated, is so plain that the task of justification lies with those who accept war as within the sanctions of Christianity rather than with those who reject it. In other words, the authority of Christ and the nature of war are so diametrically opposed that the Christian apologist for war is of necessity involved in a fatal contradiction; in the very act of justification he is bound to deny the very faith he affirms.

To do nothing in the time of war is an un-Christian as fighting. In the moral dilemma men choose what they deem the lesser of

two evils, and then go fight. For those who have not accepted the Christian way such a measure has a large measure of validity. Everyman must act on the vision that he has. But woe to the man who does not so act. If a non-Christian world is not aware of any other way than war for meeting embattled evil it cannot register its moral recoil against evil except by giving battle. But our concern is to see the radical opposition between the authority of Christ and the nature of war. No Christain need be caught in the dilemma, for there is always an exit from a choice of evils by the way of the Cross, if only men have sufficient faith to take it. Compromise with the truth is the only fatal and final disloyalty. But there is never disloyalty in compulsory inertia when the way of active fidelity is closed.

The Church should encourage and stand by her young men who, in the name of Christ, refused to obey the call to war; and above all, she should refuse to break the unity of the Christian fellowship at the behest of political expediency, by dividing men and peoples into arbitrary categories of friend and foe. War is possible because the statesmen can rely upon the peoples to accept certain others as their official "enemies"; but let it be known that the Church will never acquiesce in this mechanical and wholesale breach of fellowship and she would go far to paralyze the hand of war. Indeed, if there should ever be a "next war", the prime responsibility for the calamity will rest with the Christian Church because she did not--while yet there was time--give due warning to the world that the pfofessed disciples of the Prince of Peace could never again be inveigled into battle.

Until the Church refuses to sanction the methods of the battlefield under any circumstance or for any purpose, however lofty or plausible, she can never speak with a voice that will command either the approval of God or the response of men. The Church professes that the Gospel of Jesus Christ holds a solution of every problem which arises from the clash of good and evil; the Gospel is this God's "good news" to a sinful world. But obviously, if in time of crisis that Gospel must give way to the brutality of armed conflict, then it is not "good news" but merely a "sounding gong and a clanging cymbal". Why should the world listen to the Chruch in regard to other issues when, in regard to this supreme issue, she speaks with an undertain voice and in hesitating, even conflicting accents?

Did Jesus ever admit directly or by implication that the end justifies the means, or that Christian obligations are cancelled when a Christian acts as the agent of a group? The burden of proof therefore, lies with those who justify war in the name of Christ, and not with those who condemn it. Pacifism after all is but one application of the Gospel method; it is Christ's way of meeting evil, applied to the supreme evil of international conflict.

Christianty is not anarchy, but loyalty to the state. But there is a limit to such loyalty; and that limit is reached when obedience to the state clashes with fidelity to something that is greater. Said one man, "We will do everything for His Majesty but sin; we will hazard everything for him but our souls; we hope we could die for him if the need arose, but we dare not and we will not be damned for him!". We must recongnize the world's way as far as we can. But if from His lips and life we learn a "more excellent way", then, in highest loyalty alike to God and to man, that better way must be the path we tread.

Material losses are far from being the most potent in this world. The real menace to Belgium during the last war was not the German aggression but in something of which Germany at that moment was the supreme type and exponent, namely, man's belief in the

legitimacy of armed force. Hence the truest defence of all states is to refuse to sanction such menacing beliefs and to give them no countenance in action. Such refusal may expose the objector to persecution or martyrdom; but such martyrdom, especially if an entire community were involved in it, would inevitably stir the conscience ofmankind and mark the beginnings of the end of war. Dr. Alexander Mackennal, former president of the Free Church Council of England and Wales said, "The hardest lesson we have to learn is that a nation which would fulfil the perfect law of Christ may have to give its life for its testimony. For many years the thought has pressed upon me that, if England is to fulfil her noblest destiny, she may be called to be a sacrificial nation; and I have had the dream that the sacrifice might be inthe cause ofpeace. If England, in the plenitude of her power, should lay down every weapon ofa carnal warfare, disband her armies, call her fleets from the seas, throw open her ports, and trust for her continued existence only to the service she could render to the world and the testimony she wouldbear to Christ, what would happen? I know not....It might be that Christ..would declare that the purpose of such a sacrifice was sufficient, that the example would be enough, and that the nation would continue to be, living and strong in the gratitude of all peoples. But if otherwise, what then? Such a martyrdom would quicken the conscience of the world...And of this I am sure: so long as the vision of a nation martyred for Christ's sake appears absurd and impossible, there will never be a Christian nation. This also I believe, that until our advocates of peace apprehend that such a martyrdom may be within the counsel of God, their advocacy will lack its final inspiration and its victorious appeal." This is a prediction born of faith in the Divine order, and assumes--what after all is implicit in every Christian witness--that those who dare the way of the Cross are bound to succeed.

A nation that dared to be completely disarmed would be completely safe from the menace of war; for there could be no need to defend one's country from an unarmed foe and the argument of defence by which war-makers perforce disguise their designs would be paralyzed at the outset. Those who dare the way of the Cross are bound to succeed

The question was sometimes angrily put to the Christian pacifist during the Great War: "What would you do if you saw a ruffian assaulting your mother?"--to which the apt retort was once made, "I don't know, but I would not go to France to shoot his uncle!". The intrinsic absurdity of war as a method of solving our dilemmas could not be better expressed. There is a moral dilemma between the two evils, but it is only by a Christian reaction to the situation that both evils are transcended.

To say, as was frequently said during the Great War, that a Christian man would not stand by, inert and helpless, while a bully assaulted a child, is to assume that such a situation is of the essence of war; but the assumption cannot be granted, for it is a false analogy. The practical dilemma of war lies in the fact that you cannot resist the "bully" except by killing the "child", or more truly, thirteen millions of him! To justify war, therefore, because it is a Christian duty to "defend" the weak is to bethe victim of unthinking sentiment and is to work untold damage.

Jesus risked everything--friendship, the esteem of men, His own life and the hardest of all, the safety of those He loved--rather than deseend to methods incongruous with the Divine Love.

N O N--R E S I S T A N C E

A sermon by

the editor

NON--RESISTANCE
(A sermon by the editor)
(September, 1928)

Scripture (selected portions from the Sermon on the Mount)
"Blessed are the peace-makers for they shall be called the Sons of God. If thou bring thy gift to the altar, and thou rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother and then come and offer thy gifts. Agree with thine adversary whiles thou art in the way with him. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if a man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. For if ye love them which love you, what reward have ye? do not even the publicans the same? Be therefore perfect, even as your Father which is in heaven is perfect. Therefore, all things whatsoever ye would that men should do to you, do ye even so to them. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine".

The subject of war and peace is claiming much printers' ink today. It will be my chief purpose this morning to reveal that the movements for peace ofiginated in the teachings of the One who claimed to be the Light of the World and whom others acclaimed as the Prince of Peace.

Since the World War many organizations have been founded for the advancement of world peace and goodwill. It is strange that men would continue to fight wars for so many thousands of years before they could start to arrive at the conclusion that something ought to be done to stop warfare. But now the nations are awaking from their long sleep. Treaties have been made, a League of Nations and World Court have been proposed and accepted by many nations. But nations continue to build war-ships, reminding me of the man who shook hands with another and slapped him with his left hand. I believe that the sentiment for peace is increasing in our country. We are moving slowly, but we are moving.

Something must be done for there is more hatred among nations today than there ever was before. The number of powerful nations is increasing since the Orient waked up. The challenge to end war rests mainly upon the Christian Church, for there is no other agency that touches individuals among the greater nations, and all movements must be born in the hearts of individuals. To end war we must all denounce it. When everyone is converted, then there will be no wars for there will be no one to make the wars and no one to fight them. But before one can change his mind he must first be convinced of the truth. Therefore, I propose to show the reasons why war is wrong.

In the first place war is wrong because of the methods employed in it. A feeling of nationalism supplants the moral order of the universe. The slogan might well be: "Right or wrong, my country". Each side in a war claims that it is right, and, curiously enough, that it is fighting a defensive war. Such terrible devices as poison gas, burning oil, submarines, aeroplane bombs and hunger blockades are used wilfully and for the one and only purpose of destroying human life. Deadly electric rays, disease germs and poison gas far more deadly than the last war witnessed will be used in the next war to the destruction of a large part of the human race. A liquid has been discovered three drops of which will kill a man almost instantly. These terrible devices constitute only one of the evil methods used in war.

Another method is retaliation. Instead of the Golden Rule the rule in war is to do the other person before he does you. Evil is returned for evil. Hatred kindles hatred; murder breeds murder, even in the name of right and honor and peace.

Another method is to slay the truth with propoganda. The horrid tales we heard about German atrocities and butchery were no more true than those even more horrid ones that they heard about us. We called them baby-killers, but we killed thousands of their babies by hunger blockades.

Not only is war wrong in its methods ,but it is also wrong in its results. It destroys material wealth, human life and moral standards. The last war cost so much money that if we had paid $20,000 an hour from the birth of Christ until now the war would not yet be paid for. Every five hours of war consumes an amount of money equal to the endowment of a great University like Columbia. In 1923 President Harding said that 85 per cent of American taxes go to the expense of wars, past and future. Surely, war destroys material wealth.

Not only that but it destroys human life. By direct and indirect methods the total number of lives lost because of the last war was about 40,000,000. 20,000,00 more were wounded; 10,000,000 refugees were driven from home penniless. What of the millions of babies that will never be born because of the deaths of 10,000,000 possible husbands?

War also destroys moral standards. Immorality becomes lawful. A man cannot put off his character, his conscience and the habits of a life-time and take a night out in debauchery, murder and hell and come back the same man afterwards. The story of the sexual immorality during ~~xxx~~ and since the war cannot be recounted here. War carries every evil in its train: "hatred, vengeance, murder, atrocity, falsehood, deceit, sexual passion, the defense of evil, disobedience of conscience, disease, famine, poverty, despair, violence, lawlessness, crime and death". What evil is wanting that war does not multiply and intensify? War is the greatest evil because it is the sum of all evils.

War is not only wrong but it is futile. "He that is convinced against his will is of the same opinion still". Our Civil War was fought to free the slaves. Are Negroes free today in the South? The last war was fought to end war. Did it end war? It was fought to protect womanhood. Did it? It was a war to make the world safe for democracy, Did it? Certainly war is futile. Force always fails.

War is not only wrong and futile, but it is unnecessary. Every war that was ever fought could have been settled around a table. The world is at last clamoring for a World Court which will decide which nation is right, rather than which is the stronger.

In the last place war is unchristian. It is the very opposite of the spirit, actions and teachings of Christ. It is a sign that the world knows Him not. Some may call us heretics and other expressions of contempt because we hold radical views on this subject, but we have as our example and teacher the most radical and revolutionary character that ever came to this earth, one who even called God His Father, one who forgave sins, one who treated harlots and foreigners as He would sisters and brothers, one whom burly fishermen left their quiet vocation to follow; and yet He was so gentle that even babes were not afraid to nestle in His arms.

It is ~~not~~ natural to resist force and pressure thrust upon us by those who would exercise authority. It is Christian to submit to the other person, to resist nothing but temptation to do wrong. Jesus said, "whosoever shall smite thee on thy right cheek, turn to him the other also", meaning of course that we should refrain from using force against those who attack us. He gave us the same lesson when He said, "and whosoever shall compel thee to go a mile, go with him twain". In those days a Roman soldier could compel a Jew to go with him one mile to carry his equipment. But he could not compel him to

go more than one mile. But Jesus taught us not only non-resistance, but even to do more than we are compelled to do. Again Jesus said that "if any man will sue thee at the law, and take thy coat, let him have thy cloak also", teaching us not only non-resistance, but also unsought assistance even to those who would do us ill.

Elsewhere in the Scripture we read, "A soft answer turneth away wrath but grievous words stir up anger". If we resist a verbal attack of some one with heated words of our own, anger will be stirred up, but if we resist with a soft word of love or with no word at all wrath will be turned away. Certainly, resistance is the very opposite of Jesus' way of love and self-sacrifice. Truth is truth regardless of where it is applied. Accordingly, let us consider the great question of war in the light of Jesus' way of non-resistance.

Jesus was not confronted with an actual war, but He did not dodge the issue. He said, "All they that take the sword shall perish by the sword". Again He said, "Love your enemies, do good to them that curse you; pray for them that despitefully use you". Jesus sees life not as a savage battle-field, but as a human family. In to a world of war and strife He launched His daring offensive and innovation of love. The heart of Jesus' philosophy is self-sacrifice--"He that saveth his life shall lose it, and he that loseth his life for my sake and the Gospel's shall find it". The inevitable result of war is sacrifice, not of self, but of others. Jesus comes that men may have life; war is organized for death.

Jesus has been given many titles. His favorite one for Himself was "The Son of Man", but the one I like best is "The Prince of Peace". Before He came most nations had worshipped a god of war among their other gods. But Jesus came and taught that war is the thing furtherest removed from God's ideal. If we do not like Jesus' teachings we should follow some other teacher in whom men believe. With Christians it is not so much what we believe that directs our lives, but it is what Jesus believed.

Jesus is indeed the Prince of Peace, which title was first given to Him by the prophet Isaiah as he foretold the coming of the Messiah. Jesus can claim this title because He preached that all men are brothers. If we recognized this teaching there would be no more war. How could one kill his brother, or do any other injustice to him?

Another claim that Jesus has to the beloved title is that He showed the world the only power that will enable us to have peaceful households and a peaceful world. This power is love. Jesus is the Son of God. God is love. What could we expect of His only begotten Son but that He should be the very fountain of love, which is everything that war is not?

Another claim by which Jesus deserves the name of Prince of Peace is that some day he will rule the world in peace and righteousness. "And he will judge between the nations, and will decide concerning many peoples, and they shall beat their swords into plowshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war anymore".

Jesus refused to advance His ideals by coercive means, by force. Some think that Jesus used His brute force to drive the money-changers out of the temple, but I do not think so. If He did, that is the only instance of His sanctioning the way of force or of using it; it is an instance where He did not practice what He preached, which is something that I cannot accuse Jesus of doing. Such an incident would have branded Him as a false teacher and a hypocrit. Perhaps Jesus was tempted to use His mighty strength to drive the money-changers out, but on second thought He saw that force was not necessary or Christian. Jesus did use a whip to clean the Temple, but the little whip was for the purpose of driving the animals and it is still USED today, for they cannot fully understand what love is. I do not

believe that Jesus whipped the money-changers. There is nothing in the Scripture that says He did, and there was no need for him to use such a method of persuasion. One look from those charming eyes of His was enough to convict those men of the evil they were doing. Maybe Jesus said something to them, and maybe He didn't. One glance was enough to make one of those base men rush straight toward the open road, even if his money-changing table was in his direct path. If Jesus came in here tod ay, some of us would probably be driven from this holy place under the spell of His all-seeing eye and the realization of our worthlessness and the stain of sin.

Jesus' teaching and example were understood as opposed to war by His early followers and the early church as a whole. For 300 years after the death of Christ those early Christians refused to fight. Indeed, Christianity was the first peace society. But under the great and powerful Constantine, the first"Christian" emperor, the love of Jesus was forgotten and the cross became the emblem of war, and there has been little said and written since that day about going back to Jesus' way.

Love is the fulfilling of the law; war is the essence of everything that Christianity is not. But, you say this principle of love and non-resistance is a nice thing to talk about, and it may be all right in individual lives, but in group relations it simply won't work. A nation must, as Mr. Hoover said, "make itself respected". I grant you that the thing has not worked in our international affairs, but I insist that it is only because it has never been tried.

Fortunately, there is one incident in history where it was tried. We Pennsylvanians are proud that our state takes its name from William Penn. It was he who with his band of Quakers tried the "holy experiment" of letting love rule. They found that it worked to perfection.

In 1682 Penn received the state of Pennsylvania in payment for an old debt which the crown owed him. The king gave him a clear title to the land. Strangely enough, it occurred to Penn that the Red Indians also had a claim to Pennsylvania, their ancestors having occupied it for untold generations. One of the first things Penn did was to draw up a treaty with them, telling them that he proposed to pay them for their rights, and take only what they willingly and with clear understanding of his policy, would give. He knew the character of the frontier traders, the valuable bargains to be obtained from a drumken Indian, and the weakness of the Indian character in the face of sensual temptation. But he refused to take advantage of any of them. The Indians by whom Penn and his fellow pioneers were surrounded were of a nature most violent, most bloody, most treacherous, and most cruel, who had already been so mistreated by other white settlers that the atmosphere was charged with cruelty and hatred before the Society of Friends arrived there. Against such, the Quakers made no motion to defend themselves, built no forts, had no soldiers, no militia, not even any arms. No Quaker carried a weapon of defense,

Pennsylvania was still under the British government, and again and again wars arose, either between neighboring states and Indians or between England herself and France or Spain. Their neighbors could not understand the Pennsylvanians. They said that this was the one point that was not armed and that it was a kind of treachery to the other states that Pennsylvania would not raise any military force or build forts or do anything to assist in sustaining the common burden of armaments on which they depended against the savage and murderous Indians. Yet the Quakers remained unconvinced and one of their neighbors claimed that there was not in all that state a "single armed man, nor...a single fortification to shelter the unhappy inhabitants".

For thirty y ears the Quakers lived in absolute peace. Others WERE

slain, others were massacred, others were murdered, but the Quakers were safe. Not a Quaker woman suffered assault, not a Quaker child was slain, not a Quaker man was tortured, and when at last, under pressure, the Quakers gave up the government of the state TO THE NEW-COMERS and war broke out and some Pennsylvanians were killed, only three Quakers were killed, and all three of them had so far forgotten his faith that he was carrying weapons of defence. Love will not work? "Love never faileth". (Condensed from "An Unarmed State" by Maude Royden).

What then shall we Christians do? First, we must realize that the responsibility largely rests upon the church for world peace. Lord Haig, the British commander, said, "It is the business of the churches to make my business impossible".

Secondly, we must stop emphasizing and glorifying war and militarism. We must teach only the new kind of history books, the kind that portrays progress, ideals and events rather than wars. In most of our universities military training is compulsory, and is financed by the government in order to prepare for future wars. This emphasis upon the war ~~xpxi~~ spirit must cease if we are to beat our swords into plow-shares.

Thirdly, we must be liberal minded in our thoughts, forgetting our pet theories and traditions. I studied the Civil War in schools both in the north and in the south, and the two points of view differed so much that they made the war seem like two different wars.

In the forth place, we should support all the movements for peace.

In the last place, we must render unto God the things that are God's. If Caesar insists on fighting, let him fight, but for us we will serve the Lord. We owe an allegiance to old glory, but there is a Higher Power that claims our first allegiance, I can't now look into the eyes of Jesus and take any position that will help to sanction war. Tertullian, one of the great early Christians, said, "The life of faith knows no plea of necessity, for how can there be a necessity to sin in a life the one necessity of which is that it does not sin?". And some time before him there was a founder of a great religion who had no place for military necessity, nor any two masters in a divided moral allegiance, Nor any compromise with evil.

Speaking for myself, I have come slowly to the conclusion that modern war is always wrong. Upon this ground I finally renounce war. I will take no part in it. I will strive with a large and rapidly increasing number of Christians ~~xx~~ to lead the Church to excommunicate it, that the state may finally outlaw it and make it as illegal as slavery, the duel, highway robbery or private murder. I shall strive with all men of good will for the removal of the causes of war and for the strengthening of international agencies that will help end wars.

Joyfully we break down the traditions of our ancestors and cast our lot with Jesus and His way of life and stake our lives upon His way of love and non-resistance and moral suasion. "Blessed are the peace-makers, for they shall be called the sons of God". The Son of God goes forth--to peace! Who follows in His train?

THE WORDS OF CHRIST COMMONLY QUOTED AGAINST WAR

I. Jesus [redacted] condemned war in rejecting the philosophy, used in defense of war, that the end justifies the means.
   A. He refused to accept the complete success of his mission secured by compromise with evil (Matt. 4:1-11)
   B. He forbade resisting evil with evil (Matt. 5-38-42)
   C. He rejected the law demanding execution of the criminal for the benefit of society (John 8:1-11)

II. Jesus [redacted] condemned war in substituting the Gospel of Love as the way of life
   A. Beginning with the Beatitudes He extolled all the anti-war virtues: meekness, mercifulness, and peace-making. (Mt.5:2-12)
   B. He demanded love of one's racial foes and enemies (Lk.6:27-38)
   C. He demanded that evil be overcome with good (Mt.5:38-48;7:12)
   D. He called for arbitration and conciliation in the settling of disputes (Mt. 5:23-25; 18:15-17)
   E. He ordered nonresistance of evil (Mt. 5:39; 10:23a)
   F. He advocated forgiveness of one's enemies (Mt.18:21f;6:12)
   G. He urged His disciples to live peaceful lives (Lk.10:3;Mt.10:16)
   H. He advocated universal brotherhood (Mt.22:38,39; Lk.10:25f

III. Jesus [redacted] condemned war in forbidding whatever was inconsistent with the Gospel of Love.
   A. He forbade killing, attempts to kill and even the inner set of a man's mind that allowed killing (Mt.19:16-18; 26:50-52)
   B. He warned against anger, selfishness and covetousness (Mt.5:21f)
   C. He condemned reprisals (Mt. 5:38-39a; Lk. 9:51-56)

IV Jesus condemned war in practicing what He preached
   A. He did not resist His enemies (Mt.26:47f; Mk.14:60f;15:2-5
   B. He forgave His enemies and loved them (Luke 23:34)
   C. He rebuked Peter for using the sword (Mt. 26:52)
   D. He refused kingship based on force (~~xxx~~ John 6:15)
   E. He accepted the cross while explaining that His action was a choice, not necessity. (Mt.16:21-23)
   F. He broke down racial and national prejudices by His own example (Matt. 15:21-28)

V. Jesus condemned war in demanding that His followers practice the way of love that He preached
   He proclaimed the Great ~~xxxxxxxxxx~~ Commandment. Can one love his neighbor as himself and make waragainst him? (Mt.22:36-40)
   B. He required the observance of the Golden Rule (Mt.7:12)
   C. He commanded that we live lives of service to all (Mt.30:25f;34f
   D. He required the life of self-sacrifice as a test of discipleship (Mark 8:34-38; John 15:12,13)
   E. He required a life of supreme loyalty to God (Lk.4:8;Mt.22:36,7)

VI. Jesus condemned war in revealing God as a universal Father
   A. He revealed Him as a loving Father (John 3:16; Mt.5:45;Lk.11:11)
   B. He portrayed Him as a forgiving Father (Lk.15:11-32;18:9-14)
   C. He asserted that He was a redeeming Father (John 3:14f;Mt.1812f)

VII. Jesus condemned war in asserting that the individual is of infinite value (Mt.12:11,12; 25:40; Lk-12:6,7,24)

VIII. Jesus condemned war in calling for a rich and abundant life for all (John 10:10b; Lk.18:28-30; Mark 10:28-31)

IX. Jesus condemned war in establishing standards by which institutions such as war must be judged (Mt.7:15-20; Lk-6:43,44)

(In all references see parallel passages in the other Gospels)

PART OF A CONVERSATION BETWEEN TWO OFFICERS IN THE TRENCHES
--from "The Son of Man" by John B. Kelly

A Catholic priest had just said Mass in the trench on the battle-front. Two officers met and discussed its effect on the men:

1. "Its a mystery to me how any man can sign up as a bhaplian in our line of work. I was looking at that man saying Mass just now and was thinking of the strange combination of clothese he had on. There he was--a priest ordained to help the mission of Christ, wearing vestments that he says are the uniform of His representatives, supposed to teach peace to men of good will in all nations--there he was, going through the most sacred rites of his office, and underneath the vestments he wears a uniform that signifies war with all its slaughter, hate, rape, pillage and everything that is against the Ten Commandments. I'm no pacifist, but it turns my blood cold to think of anyone parading around in the pelt of a sheep, and underneath it the hide of a wolf. Can any man do it with decency or consistency.

2. "....I'm pretty sure if you look it up, you'll find that the vestments and uniform fit in quite well. Both of them are worn for fighting , only on two different battle fronts".

1. "What's the use of a chaplain with a bunch of soldiers? War and religion don't mix. What's the use of a chaplain telling us to love one another--that we're all one big family--that the fellow in the trenches over there is a brother that we must love? And he knows that as soon as that brother of ours sticks his head over a trench we'll let a hand grenade go at him and get sore if there's not one less in the family".....

2...."Yes, I think it's foolish to walk into hell if you can keep out of it, but I don't get what you say about a chaplain making better soldiers of us. According to you I'm supposed to believe that the more I love the man on the other side, the quicker and surer I'd be in killing him. You're trying to make me believe that a chaplain makes you a better shot at the neighbor he teaches you to love. He quiets your nerves, he steadies your hand and gives you the right frame of mind for taking a human life. That's a bit over my head."

2. "It sounds a bit raw when it's put that way, but when a man signs up with the colors he's put in a position where he's fighting for his life. He has the right to kill an aggressor to save his own life. God gives him the right, and he can use every means to that end whether it's physical or spiritual.....The other day I heard two privates talking about the strange calm that was over them in the thickest of it. One of them said that he had been fixedup by the chaplain and didn't give a damn what chances he took"....

1. "Well, you've said something today; but it's a new one on me to think of an unarmed man, forbidden to take a human life , as a war power".

And they walked back in thoughtful silence to their commands.

ONE OF OUR STUDENTS

The following are taken almost at random from the autograph book that [redacted] had with him in prison during the World War. These were written by some of his fellow-conscientious objectors AND OTHER FRIENDS.

Tenderly He leads us,
  Every step we go;
Oh, how sweet to trust Him
  All the way below.

All our joys are touched with pain (Jack Coe)

"Your father knoweth"
"Take therefore no thought for the morrow"
"Be strong and of a good courage for..God is with thee"

Men may misjudge thy aim,
Think they have cause for blame
Say thou art wrong!
Hold on thy quiet way;
Christ is THE Judge--not they (G. Durham)

"Jesus Christ, the same yesterday, today and forever"
"If God be for us; who can be against us?

And they departedfrom the council, rejoicing that they were counted worthy to suffer shame for His name. Th e despised and rejected name, Jesus. But the time may be very near when every knee shall bow and every tongue confess it, to the glory of God the Father. How blessed it is for allthose who by His grace have been enabled to bow andconfess now. For it doth not yet appear what we shall by. But we know when He shall appear we shall appear with Him in glory. Blessed hope, a living hope by the resurrection of Jesus Christ from among thedead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last things. A crown incorruptible for all those who love His appearing.(G. Flett)

Speak gently--it is better far,
  To rule by love than fear,
Speak gently--let no harsh word mar
  The good we might do here.

The best friend to have is Jesus.

The Christ-way is the only way if we would win

....The only one who can satisfy is the Lord Jesus Christ. "I know in whom I have believed andam persuaded that He is able to keep that which I have committed unto Him against that day"---Reginald Warr, Arrested three times by the civil police; in court four times, refused orders in the military oh two occasions. Have been in prison for two years. Still praising the Lord for His love to me who was an unfaithful traitor--His love is boundless---Reginald Warr, Dartmoor Prison

It is enough to live within His will
God is enough; In His great strength and grace thy sorrows meet.

"He knoweth the way that I take
When He hath tried me
I shall come forth as Gold (Job 23:10)

Behold how good and how pleasant it is for brethren to dwell together in unity (Ps. 133:1

"In all thy ways acknowledge Him and He shall direct thy paths;
Trust in the Lord with all thine heart.
Thy will be done, O Lord" (Dartmoor, J. A. Allen, C.O)

Fear not; thus saith the Lord.
Doubt not, nor be dismayed;
Sweet peace, and confidence have they,
Whose minds, are on Thee stayed
Composed in the Guard Room, Normanton Barracks, Derby, Aug,18, 1918, David Appleby.

"In the house of my pilgrimage
Thy statutes have been my song" Hallelujah!
Dartmoor Prison, Dec. 15, 1918

THE PEACE OF GOD

How sweet to dwell alone with God,
In fellowship Divine,
The sacredness of His abode
Overwhelms this heart of mine.

'Tis there the weary soul finds rest,
In quiet solitude;
The aching heart and troubled breast
With life Divine imbued.

The soul that fears the tempter's power
And longs to be set free
Should seek at once the quiet hour
And there find liberty.

'Twas on the mountain top alone
And in Gethsemane
That Jesus prayed to God and won
The victory for me.

Then cease the STRUGGLE on to win
The Perfect Peace of God;
But TRUST Him for His priceless Gift
Bought with His Precious Blood.
--Composed whilst in Bonds for Christ's sake, on Sunday, 25th Aug.,1918; Stanley G. Tomlinson, In Exile, Dartmoor.

Who shall separate us from the love of Christ? (R. Candlen)

Oh child of God as on you tread, Look up;
There's nought but glory overhead, Look up;
Remember your bright home is there.
What matter then the trials down here?
With Christ the glory soon you'll share.
LOOK UP!

Lord, if thus a greater triumph come to Thee,
Be it so!
Even though these angry floods surrounding me,
Overflow--
Even where Thy guiding hand I cannot see,
I will go.

Get the highest glory! Get the highest praise!
Lead me still--
Though it pass my understanding how these days
Can fulfill
In such strangely, darkly hidden ways
Thine own will.

Lead me in my blindness, Thou with perfect sight!
As I pray,
Teach me how to worship, how to serve aright
Day by day!
Lest I miss Thy purpose; lest I miss Thy light--
Choose my way.

--E. H. Divall

Child of God is life a desert
Here below?
Dost thou dread its daily struggle
And its woe?
JESUS KNOWS--He crossed it
Long ago!

Hast thou weary Hours of watching
All alone?
Hast thou griefs to those around thee
All unknown?
JESUS CARES--there still is comfort
At His throne!

Dost thou sometimes long for loved ones
Far away?
Does thy heart feel sad and lonely
Day by day?
JESUS PITIES..He will lead thee
All the way!

Are there moments when temptations
Throng thy soul?
When the storms ofsinful passion
O'er thee roll?
JESUS LIVES--oh yield thy life to
His control!

Thou for whom the world's creator
Bled and Died!
Soon shall stand in rapturous wonder
By His side!
There to dwell forever with Him
Satisfied!

--Written by an 18 year old C. O.)

A peace that the world cannot give.

THEY CRUCIFIED HIM

JOHN XIX 18

"BEARING SHAME & SCOFFING RUDE,
IN MY PLACE CONDEMNED HE STOOD;
SEALED MY PARDON WITH HIS BLOOD:
HALLELUJAH! WHAT A SAVIOR!"

R. F. Norris
Redeemed in the glorious mystery of Calvary

D.C.P.
7/9/1918

December 3, 1929

To whom it may concern:

Knowing that love, as disclosed in the life, teachings and death of Jesus is the true basis of society and the effective power for overcoming evil and transforming human life;

Believing that it is essential that those who believe in love should attempt to practice it unswervingly, and take the risks involved in such a way of life in a world which does not yet accept it;

Realizing that Jesus knew no compromise with evil and no divided allegiance in a moral issue;

Trusting in Him for strength;

We, the undersigned students at the Western Theological Seminary, desiring to follow Jesus completely, do hereby affirm that we shall never support war and that we will never take up arms against our fellow-men.

Signed:

Wm T. Swaim, Jr.	Demeter Stoyanoff
George C. Ashton	Earl Gray
C. C. Berryhill	George Budd
Marshall D. Berryhill	[illegible]
Charles Harace	Ross Paden
Chang Neun Song	D. W. Davis
John K[illegible]	Cornelius S. Thomas
Eugene Barnard	M. L. Gerberth

Everyone is invited to sign this.
W.T.S.

UV 3 R2092

FISE NUMBER
5-67

ARCHIVES BV 4070 .W53 1930

THE WESTERN SCRAPBOOK /
EDITED BY WM. T. SWAIM, JR

DATE DUE			

Barbour Library
Pittsburgh Theological Seminary
Pittsburgh, Pa.

Barbour Library
BV4070 .W53 1930 PKTQ
/The Western scrapbook / edited by Wm. T
3 5206 00074 3387